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TERMS.

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RELIGIOUS.

DR. MILNOR'S VISIT TO THE ISLE OF WIGHT.

The scenes described in the "Dairyman's Daughter," the "Young Cottagor," and the "African Servant," by Legh Richmond.

[The following extracts from Dr. Milnor's journal are copied by permission into the New York Observer. They cannot be otherwise than interesting to every one, who has read the tracts above named.]

Monday, July 12.—The Rev. Mr. S. and the Rev. Mr. H. kindly proposed to accompany us to-day in a part of our ride through the island. They went in a one-horse carriage, and we with a fine pair of horses and an excellent coach immediately after breakfasting with Mr. S. And now at the close of our journey, I find myself utterly incompetent to describe the scenes of natural grandeur, and beauty through which we have this day passed.—I had often read and heard of them, but the actual view surpassed every expectation I had formed.

The town of Ryde, where we spent the last two nights, and enjoyed so sweet a Sabbath, is opposite Portsmouth. It is situated on the side of a hill of considerable height, and affords a fine view of Portsmouth and its celebrated harbor, and also of several other important naval stations in the neighborhood. Some of its houses are elegant, and all present a neat appearance, with great attention on the part of their occupants to the cultivation in front and around them, of trees and shrubbery; so easy a species of ornament, and affording such a great addition to the beauty of a dwelling, that one is surprised it should be any where neglected. Yet in all the villages we saw in France, the odor of filth and mud seemed more agreeable to their inhabitants than that of flowers, and a glaring sun-shine, when it could be had, preferable to the relief which the English think is afforded by overshadowing foliage.

The pier on which the steam-boat lands her passengers, extends about the third of a mile out into the bay, and supplies what the town does not, a level and very pleasant promenade. In the vicinity of Ryde are several nobleman's and gentlemen's country seats, in which great attention has been paid to choice of situation, and simple elegance in their construction and decoration. At the commencement of our ride, the weather looked a little inauspicious, but it soon cleared off and became very pleasant. Our road was not very broad, but smooth and winding, bordered on each side by luxuriant hedges, and often by lofty trees. The circuitous course of the road over hill and dale sometimes conducted us close to the water side, and presented a full view of the noble harbor of Portsmouth in the first part of our ride, and subsequently of the great Atlantic, and then receding a little, and suffering the temporary interruption of our prospect by intervening hills, only increased our delight at emerging again upon a more extensive prospect. Every one knows how a change of position will alter the appearance of a landscape, and disclose at every varied view new beauties. Here we enjoyed this pleasure in a high degree; and besides seeing every object in a variety of views, new scenery which the pen of Richmond could describe, but mine cannot, was continually breaking upon us.—We noticed a beautiful building in the castle form, of recent erection, the seat of Lord Vernon; and another on a lofty hill belonging to Sir Richard Simeon; and within three miles from Ryde, six or eight other country seats of many forms of architecture, but all seeming delightfully to harmonize with the enchanting scene around.

Soon after passing Helen's Green, a small village of neat cottages, we saw the tower of its old church on which the sea encroached until it was abandoned to ruin and another built in a safer situation. We then came to Brading Haven, which at high water forms a lake of several miles in extent, but at low water is an uncovered marsh. The tide flows in at a narrow inlet, over which we crossed in a small boat, our carriage being taken over in a larger.

We were now approaching Brading, where the Rev. Legh Richmond commenced his ministry, were passing through the rich and delightful scenery which he so tastefully describes, and about to behold, and in some instances to press with our footsteps those almost hallowed spots, on which occured events, the remembrance of which he has perpetuated in those memorable tracts, the Young Cottager, the African Servant, and the Dairyman's Daughter. We had with us these invaluable tracts, and employed ourselves in reading such parts of them especially as were calculated to direct our attention to the several places which he does not name, but describes with such fidelity to nature, that the observant traveller needs no other guide to point them out. I am glad that we can bear our testimony to the accuracy of his descriptions, because many have supposed them to be principally fanciful, and on this account much that adds greatly to the interrst of his narrative, and is highly instructive in showing the Christian the religious feeling, with which the works of the great Creator should be viewed, and the profitable use to which their contemplation may be applied, has been in many editions of them omitted. Though not so intended by the curtailers of these tracts, the retrenchment, in my opinion, is an injustice to their lamented author, and an injury to the narratives themselves.

On arriving at Brading, we drove immediately to the church yard, where are interred the remains of little Jane. There were several children playing near the gate. I asked a fine looking little girl, if she could show us the grave of Jane, the Young Cottager. Oh yes, she said, and advanced before us as our guide. After showing us the grave of Jane and standing over it as long as we desired in silent but affecting meditation, she told us she would show us the verses on Mr. and Mrs. Berry's tomb-stones, that Jane had got by heart, and repeated to Mr. Richmond.—Well, my dear, said I, the reading of these verses helped Jane to become a good girl, and to die happy, did it not? She answered, yes sir, as she did my next inquiry, whether she would not try to be as good a girl and die as happy as little Jane. The epitaphs which little Jane committed to memory, and especially the one on Mr. B's tombstone, which was probably the means, under God, of her first serious impressions, are both pious and affecting; and their influence on the mind of this youthful candidate for heaven, may show the simple means the Holy Spirit often employs, to accomplish the conversion of the soul to God.

We went from the grave yard into the church, a very ancient structure, not less, the sexton assured us, than eleven hundred years old. It has been enlarged since its first erection, and is remarkable for nothing, in its interior, but two singular tombs with wooden effigies of the deceased, several plainer but apparently very old monuments of stone, and a most helter skelter, inconvenient arrangement of the pews.—Its location, however, is at once sequestered and convenient to the village; above which it is considerably elevated. The parsonage, a comfortable looking abode, is immediately adjacent to the church yard. From the church, the view of Brading Haven, the bay beyond, the elevated hill on the right, and the sloping bank upon the left, and the other scenery described by Mr. Richmond in the Young Cottager, as seen from this spot, are all just as there represented. On our way from Brading to Sandown bay, the prospects were variegated and pleasing, and as we passed the fort, we emerged upon one of the grandest views of the ocean through the bay, we had yet seen. Here was pointed to us the high down which Mr. Richmond describes in the African Servant, the perpendicular cliff in which it terminates, and the jutting rock under which he discovered and conversed so interestingly with his sable friend. Nothing can be more true to nature, than the surrounding scenery as he describes it in that tract.

We saw the cottage of the celebrated John Wilkes, in the garden of which are flourishing several rushes, said to have been planted by his own hands. It is very near the water, but on an eminence so raised above it as to present an extensive sea view. We then proceeded on to the village of Shanklin, consisting of a few neat cottages, and stopped at a residence bearing nothing of a tavern aspect, but affording us the refreshment which we needed. After our lunch we walked down to what is called Shanklin Chine, a large romantic fissure or chasm in the cliff that fronts upon the sea. The descent to the beach is by an ordinary road, and then you return again through the chasm to Shanklin. No description extant of this singular spot is either so minutely accurate or so beautiful as that given by Mr. Richmond, in the "Young Cottager,' as one of his places of solitary religious meditation. We occupied the same "little hollow recess in the cliff," from which he surveyed and delineated the scenery around. We there read deliberately his graphic description of the various interesting objects that lay before him, and could discern no difference between it and the noble scene in actual view, except a mist hid from us "the towering spire" of the Chichester cathedral, that in these peaceful times we beheld no "frigate standing into the bay," and but a few vessels of any description happened at that time to enliven the prospect. We lingered long upon and near the beach, and then proceeded up the chine; along the side of which the fishermen have formed a convenient foot-path, with a resting place or two on the way, where an interesting point of observation happened to offer. Several neat cottages with small gardens have been erected within the fissure, each of which, while sheltered from the weather by its lofty sides, enjoys an extensive prospect of the sea.

Returning to the village, we resumed our carriage, and passing by Shanklin church, a neat old edifice, we came to Bonchurch village, which is quietly seated in what is called the undercliff, a deep recess between a very lofty eminence or down on the inland side, and a very high bank toward the sea. We got out of the carriage and proceeded along the bank, for the sake of the view which it presented of some excellent scenery not before disclosed.—Below the village we threaded the way down a footpath to the road, and got into our carriage, our course now lying up a valley between gently sloping but lofty hills on either side. Landscapes of peculiar beauty and variety, exhibiting numberless fields of grain nearly ripe for the harvest, herds of cattle and flocks of sheep, with here and there a company of haymakers busily employed, presented themselves in ever changing aspects, as we ascended or descended the successive slopes of this delightful valley. We had long in sight and at length passed at some distance the splendid seat and extensive park and grounds of Lord Yarborough, called Appuldurcomb. Travellers have given rapturous descriptions of the interior, and its rich collections of paintings and sculpture. Of these we shall probably never have a sight; but it was commended to our notice by circumstances of a very different kind. It was there that the sister of the Dairyman's daughter died, whose funeral Mr. Richmond attended at the request of the latter; and where on a visit about a week after, he had his first conversation with her, whose religious experience, as narrated by that faithful minister, has had a more extensive influence in the world than ever attended any similar publication.* He gives in the Dairyman's Daughter, a correct account of the situation and appearance of Appuldurcomb, and of the adjacent scenery. We saw "the summit of the hill adjoining" the venerable mansion, to which he ascended after the visit referred to; the triangular pyramid of stone near which he sat down to meditate, and the magnificent and surrounding prospect. In full view of this elevated spot we read his extended description, and turned southward, and south-eastward, and northward, and westward, and admired, as he had done, the unequalled beauty of the scene. Certainly neither of us had ever read the descriptive part of the Dairyman's Daughter, with the like interest and emotion. My feelings obliged me to resign the book to my companions, and under the various emotions the narrative and the scene excited, it was difficult for any of us to prosecute our reading: but with an intensity of interest we gazed upon the lovely prospect until it could be no longer seen.

We now approached Arreton, the village, in the church yard of which lie interred the mortal remains of Elizabeth Wallbridge, the sainted daughter of the Dairyman. About a mile from it we stopped before the cottage from which her soul ascended to its rest, and were kindly received by her surviving brother, a man now advanced in years, and still a resident in the mansion of his birth. He showed us Elizabeth's Bible, in which was simply written, "Elizabeth Walbridge, daughter of Joseph and Elizabeth Walbridge; born 1771—died 1801;" and took us up stairs into the room in which she expired. We added our names to a long list in a book kept by her brother for the purpose, and then took our leave; Mr. W. in a very respectful manner thanking us for our visit.

Our simplicity in finding satisfaction in such a visit, would be a fruitful subject of derision to men of the world; but if they will indulge our simplicity, and we can enjoy feelings such as these scenes excited, let them laugh, and we will delight in every thing calculated to cherish the memory of the pious dead. On leaving the cottage, our path was the same as that over which moved the funeral procession of the Dairyman's Daughter, in the manner so affectingly described by Mr. Richmond. It lay through a narrow but excellent road, winding between high green hedges, and sometimes under an arch formed by the trees on either side: a lofty cultivated hill on the right, and a charming view of the luxuriant valley now and then breaking upon us to the left. As we read the account of the solemn passage of the mourning, yet rejoicing relatives and friends of the deceased, we were ready almost to realize its actual vision, and hear the pious strains of melody as they then filled the air and ascended to the skies. Thus prepared, we reached Arreton church, and leaving our carriage to ascend the hill without us, we went to the grave of Elizabeth, read the beautiful lines which love of her character and the recollection of her triumphant death have caused to be inscribed on her simple monument, meditated for awhile on her present glorious state, dropped a tear of sympathy, but not of sorrow, and silently retired.

*Mr. Richmond received during his lifetime letters giving accounts of the hopeful conversion of about 300 individuals through the instrumentality of this tract.—*Eds. Obs.*

From this to Newport, our destined resting place, we could only talk on things connected with the scenes and incidents, and reflections of the day; uniting in the sentiment that Paris, with all its palaces and gardens and paintings, and statues, had afforded no such gratification to our eyes as the glorious works of God on which they had dwelt in this enchantig island; and none of its multiplied attractions such an inward feast as the mental associations of this day's travel had supplied.

We were fatigued in body, but refreshed in Spirit. At the close of the day so occupied with contemplation of the works of God, and of the wonders of his grace, it was not a little gratifying to find ourselves in a quiet inn, where, after thankfully partaking of an excellent cup of tea, we commended ourselves to the care of our Heavenly Father and retired to our rest.

[From the Western Recorder]

RELIGIOUS FEELINGS.

Much alarm is often expressed during seasons of religious awakening, on the danger of taking animal excitement, as it is termed, for genuine religious feeling. Such is the nature of religion, and the infinite results connected with it, that of all other subjects of thought and feeling possible to man, this is the most adapted to awaken the attention of the mind, and engage the most entire attention of the soul. It is not then the mere fact, that men feel on this subject, that should be matter of surprise and alarm. The want of feeling is much more to be wondered at, and should occasion much more deep and solemn apprehension. It is the *nature* of the feeling, and not the *mere fact* that there *is* feeling, that should command our care and scrutiny.

Every man who is under the influence of religious feeling, will invariably make that feeling manifest; but it does not thence follow, that all who *seem* to feel, are, therefore, under the influence of genuine *religious* feeling. On this point there is a much to be lamented error among tender and feeling Christians. Some are so afraid of *animal* feeling, that they will labor to suppress *all* feeling, and seem to say by their practice, that religion consists in an almost stoical insensibility. Angels may shout for joy over a repentant sinner; but the disenthralled captive from sin and hell must be as calm and unmoved, and so must his christian friends, as if their whole nature were simply intellectual. Men are much in danger, when they think they discover extremes in others, to run into the opposite extremes themselves. While it is true that there is *much feeling* that is not religious, it is at the same time true, that there cannot be *much religion*, where there is not much feeling. Would it not be better, then, and safer withal, instead of talking about too much feeling and excitement, first to avail ourselves of these means of arousing men to attend to their souls, and place our sentinels and safeguards at the point of danger, by inquiring carefully into the *nature* of the feeling.

We all know that men cannot have religion without feeling, seeing that all religion consists in love. By making war indiscriminately upon feeling, then we do almost as directly as possible, make war upon religion. Our Creator has formed us for feeling. The motives to action which he has addressed to us, are particularly adapted to operate upon the heart, and to awaken the profoundest sensibility. We must cease to be what God has made us, before we can be religious, and yet not feel deeply.

Let men feel, then. Every thing in heaven, earth, and hell, calls them to feel. Arouse their sensibilities by all the motives you can derive from the solemn realities of their present and prospective being. When you have succeeded in awakening deep anxiety, and you see the troubled soul heave with agony, and melt with seeming contrition; then investigate the *nature* of the feeling; inquire into this cause. An experienced and faithful minister or Christian will not easily be deceived. If the feeling is merely sympathetic, a little examination will show it. If it be the result of just and appropriate perceptions of the truth of God, this too will soon be seen.—In either case, the course to be pursued, and the judgment to be formed, is plain and easy. Efforts made simply with a view to excite animal feeling, is a solemn trifling with the religion of heaven. Efforts made to suppress all feeling, and to convert man into a mere intellectual automaton, is to counteract both the designs and actual operations of the Almighty, and is a vain attempt to establish a philosophy, that is at once abhorrent to nature and contradicted by fact. Let us then labor to move sinners by all the means God has put into our power; and *when they are moved*, let us scrutinise their feelings, and we shall easily learn whether they are the result of just and appropriate views of truth, or whether they are the mere effervescings of natural sympathy. P. Q. T.

In the west of Scotland, under the preaching of a Mr. Dickson, in 1626, the truth was rendered so powerful, that great numbers were effected, and many were even prostrate by the power of their convictions. The wicked called this revival the Stewarton sickness.—*West. Rec.*

[From the Southern Religious Telegraph]

PRAISING FAMOUS MEN.

Mr. Converse.—Several months ago, one of your correspondents gave us a lecture on "*praising famous men*," before they are dead, with which I was exceedingly pleased. And unless I am greatly mistaken in opinion, there is just occasion for more lectures of this kind; I will give you my reasons for this opinion.

For some years I have seen occasionally in political papers notices of the journeys, preaching et cetera of the Bishops of one denomination; and sometimes descriptions of their style of preaching, their manner of reading service, all so exhibited as to say "the individual movements of *these* men are more worthy of public attention, and their persons, of veneration, than the Bishops of other churches." Whether this is so, or not, I do not pretend to say; but it is probable that the newspaper notices may have encouraged them in their work. Of one thing I am certain—*Public praise may sometimes make even a good man feel very comfortable*—(when possibly he ought not.) If I were as jealous or as sharp-eyed as some of our modern politicians, I would see in these notices infallible proofs of sly and cautious attempts by political editors "to unite Church and State." But I am wandering from the subject in hand.

I was going to add that this custom of praising great men has been introduced into the Presbyterian Church. You may see an example of it in a piece published in the Staunton Spectator, taken from the Winchester Republican. It matters not whether the remarks of the critic are true, or false,—it is the *practice* of the public criticisms to which I object. Tho' it is by no means rare for critics who judge and speak of a man's talents from a single performance to make some egregious mistakes. I have known them, for instance, to change a very ordinary looking face into an intellectual mirror, convert low foreheads into high ones, and the monotonous tones of a common voice into the ravishing strains of heavenly eloquence. These things, I suppose, are suitable subjects for a lecture, and I should be glad if you, or your correspondents would take some notice of them.

I object to them because I think they can do *no good*. And if they do not answer some good purpose, they are to be suspected.

Again they are in bad taste. To praise famous men in such bombastic strains is following the perverted taste of Rome in a corrupt age.

These things may tempt the best men "to think more highly of themselves than they ought to think"—and to "love the pre-eminence." Paul knew such men among ministers in the first and best age of the church, and spoke of them;—and if he were now living, he would probably speak on this subject again—sometimes. We all know that *we are* disposed to estimate the character and talents of our particular friends too high—hence it is very pardonable, (and almost commendable) for a people to overate their minister. But this sometimes is the occasion of mistakes to him. It is a difficult thing for a good man to know himself *fully;* especially when he is induced to measure himself by the height of popular favor or some other very fallible standard.

You may print these remarks, or burn them as you think fit—they are the honest views of AN OLD MAN.

The Hunting-shirt-man and the Infidel Coxcomb.—Great shrewdness and penetration are often found under an unpromising appearance. Costly apparel, gay clothing, and pompous airs, are not always the mark of true wisdom. Retiring manners, mean dress, and unobtrusive behaviour, must not be always put down to the account of ignorance and dulness. A dashing youngster of 20 or 25, with a high conceit of his abilities, and inflated with a fancied belief of his superiority, was not long since, a passenger in a Steam Boat which was making its way along the current of one of our great Western waters. There happened to be a quite a number of ladies on board, as well as the usual assortment of males. The young sophister being infinitely pleased with himself, and apparently imagining that no one was so well entitled as himself to a monopoly of conversation, was spouting loudly on various subjects. Among the rest, he brought up Christianity; and seemed much pleased, whenever he could pronounce, with an elevated tone of voice, such expressions as "*the impostor of Christianity*," "*the fable of the Christian religion*," so that all the company might hear him, and perceive that he was not one of the tame and common creatures that admit the truth of Revelation. After he had pretty well exhausted his rhetoric, and had drawn much attention to himself, in consequence of his bold impieties, a sorry looking stranger, dressed in the poor costume of a huntsman, addressed himself thus to our young infidel:—"Sir, you seem to have a perfect knowledge of many things, and, I doubt not, can satisfy a little piece of curiosity which I have in relation to a few particulars. Will you be so obliging as to tell me *precisely the time* when *Ptolemy Philopater*, reigned in Egypt?" "I know noth-

ing about it," said the youngster. "Indeed," said the hunting-shirt-man. "I thought you might probably know. Then sir," continued he, "will you do me the favor to inform me the *precise time* when Constantine was converted to the Christian Faith?"—"Neither do I know that," replied the young sceptic. "Ah," returned the enquirer, "I supposed you might know that, and am sorry to find you do not. —Then sir," resumed the forest man, "perhaps you can let us know the time when the Greek Church separated from the Latin, and what the cause of that separation was?" "I have given myself no trouble to know any thing about the Greek and Latin Church," was the next answer. "I am sorry," rejoined the poor looking man, "that you cannot inform me on these subjects." Then approaching the gay stripling, and leaning his head over towards him, as if to whisper something, he added —"Sir, I have only one more question to ask, and as I do not wish these bystanders to hear it, I will speak in a low voice.—The question is this: As I heard you speaking about a matter which I thought took a great deal of knowledge, to understand so well, it occurred to me that you would be a proper person to tell me several things which I wished to know, but finding that you do not know the matters that I have asked you about, I must now ask you Sir, *What do you know?*" By this time the eyes of the company were turned to the scene; and the looks of many expressed no little contempt for the juvenile infidel, and admiration for the hunting-shirt-man. Soon after this the youngster glided off, and no more was heard of his conceited pratings. —*Columbian Star.*

From Monthly Extracts from the Correspondence of the American Bible Society.

HAVANNA, GREEN Co. ALA. Sept. 2, 1830.

Rev. and Dear Sir—I have long felt a deep interest, and been permitted to take an active part in obtaining a full supply of the Scriptures through our State. Of late, however, the subject has preessed upon my mind in a peculiar manner. I apprised you, I think, of our disappointment at the Convention in March last. Delegates failed to attend—no ministers but those of the Presbyterian order were present—nothing could be attempted towards resolving to supply the whole state by a certain time—it would have appeared more like presumption than Christian enterprise.

For some time after that meeting, our hopes evidently sunk. We could only consult and advise, in the capacity of Auxiliaries, to go on in our respective limited spheres in obtaining a full supply. This has been done; the country in which I live will be supplied entirely by December; so will one or two others say Dallas, Autaga, and perhaps Marengo.

But it greatly distresses me to think, that this good work is not to be co-extensive with our State, merely for the want of adequate exertions. I consider this the *crisis*. Should the magnanimous resolution of the American Bible Society fail in regard to our State, (perhaps our State alone,) I foresee the consequence will be disastrous to our cause. The enemy will be encouraged; persons heretofore indifferent, will become inimical, and what is most to be deplored, the friends of the good cause will be discouraged.

Now, Dear Sir, in the name of 5000 perishing souls in our State, who are destitute of the bread of life, I ask you what is to be done. —Only eight months yet remain, untill the time for the American Society's pledge to be redeemed—(it is the harvest time for this work,) will have expired. Now open to the map of Alabama, in Finley's Atlas, and you will find south of latitude, 34, twenty-three entire counties, besides new ones lately constituted—twenty-seven in all; they are mostly large and populous; in many of them *it is known* from actual examination that there is a great want of the Scriptures; thousands are perishing. I have waited for several months to see if the Parent Society would be able to send us an Agent to explore this region, and set the moral machinery at work in every county, which would put the Bible into every destitute family before the first of May, 1831.

The subject has pressed upon me at night, until my head could no longer recline at ease upon my pillow. The call to engage in this work has pressed so hard upon my soul, that I can refrain no longer. In spite of all the ties which bind at home, both of a public and private nature, with which my conscience and feelings have been struggling for some time, I have at length determined to spend *at least three months* in this work, from the 1st of October, if the Parent Society think proper to employ me. My church are willing to give me up for that time. My family have also consented to let me go. I do not despair, with the assistance and blessing of God, of being able yet to accomplish the work in that part of our State pointed out above, by the first of May, 1831. I think it probable the Bible Societies in the Northern part of our State (embracing ten or twelve counties,) will be able to supply all that region by the time appointed. I know of one county which supplied itself a year ago, and has since been employed in aiding others.—I know of some others where a similar resolution now exists.

I will give you a brief and hasty sketch of the plan I have been thinking of in regard to this enterprise. I have to attend, by promise, a *five days* meeting, the first Sabbath of October, in the upper end of Tuscaloosa County; from that meeting I would visit the Counties of Tuscaloosa, Jefferson, St. Clair, Shelby and Bibb. I could now have my appointments circulated before hand, through the instrumentality of a Missionary of our Presbytery, at whose request I attend the above meeting, and who has been laboring in that region a year. I would hold public meetings at the County and Villages, and other public places, try to enlist the different denominations of Christians in the work, and leading influential men, who are not professedly religious. I would urge them *first* to take measures to ascertain the *wants* of their County. Let this be done *at once*, and whenever it is accomplished, by writing to me, I could have the requisite number of Bibles ordered to some convenient place for them.

The last week of October, there is a meeting of this Presbytery, in Wilcox County, near 100 miles South of this. At this meeting, through my Ministerial Brethren, I could have appointments and arrangements for their co-operation in all the Counties on the East of the Alabama River, say Montgomery, Lowndes, Wilcox, Butler, Dallas, Monroe, Conecuh, Covington, Henry, and Pike. From the meeting of Presbytery, I go to attend the meeting of Synod of Alabama and Mississippi, which sits about 60 miles West of St. Stephens. From here I would go to Mobile City. This is an important point, requires special attention.—Thence I would cross the Alabama River and visit all the Counties East of that River. There would then remain two or three Counties West of the Warrior River, to visit. I think all these Counties could be visited by an Agent in three months, by his having such facilities as I have mentioned for sending on his appointments before him.

You can, Dear Sir, lay the matter before the proper Committee, and address an answer to me, at Tuscaloosa, by the first return of mail. I shall then be on my way to the five-days meeting. Should a commission be sent, do send a full account of the present state of your operations in regard to the two years' effort, together with any useful hints to aid me in my enterprise. My heart's desire and prayer to God is, that your Society may prosper and be a blessing to the world. Your's in the bonds of Christ.

JOSEPH P. CUNNINGHAM.

[The Auxiliary Society Committee have, with great pleasure, commissioned Mr. Cunningham for the time mentioned. May the Lord aid him in his work.—[*Ed. Chas. Obs.*]

COMMUNICATION.

Mr. EDITOR—I have this day met with, in the hands of a Friend, an old letter from the Rev. S. Davies, who has often been called the Father of the Presbyterian Church in Virginia. His sermons are well known and deservedly esteemed as among the best in the English language. Believing that the letter now before me, will be read with interest by very many of your subscribers, and desirous of having it put in a way to be preserved, I herewith send you a copy for the columns of the Luminary. J. D P.

November 12, 1830.

To Mr. Charles Lewis, Jun. Albemarle.

GOOCHLAND, March 31, 1751.

Dear Sir—I had some thoughts, as I intimated to you in my last, of coming into your parts, the first Wednesday of April. But as I had no information from you since, I thought it advisable to defer it till I know more of the leading men in your county. I am satisfied, dear Sir, I should obey God rather than man; and therefore were I restrained to so narrow a sphere as would obstruct my ministerial usefulness, I should think it my duty to break through such illegal restraints, and preach wherever Providence seemed to call me.—But as I have peaceably obtained the Licensure of as many places as are more than sufficient for my ministrations, I think it an instance of culpable rashness to forfeit these by officiating a day or two where I cant be lastingly serviceable.* But if Providence favor this benighted Colony with many burning and shining lights, and furnish me with an assistant, I shall then think it proper to clear the way for the propogation of the Gospel in distant places. Mean time Sir, let me importune you to courage and consistency in your spiritual warfare. Be steady and unmoveable, always abounding in the work of the Lord, knowing your labor shall not be in vain in the Lord.

I am informed to my unspeakable satisfaction that you are laboring for the good of others, and keep societies for reading and prayer. In this way, dear Sir, proceed and perhaps you may not only save yourself, but others, who shall bless you to eternity for your friendly love.

Alas, the world in general lies in destructive security, and calls for an alarm, not only from those who are Heralds by *office*, but from all that wish well to the souls of men.—Those indeed should keep within their sphere, and conduct themselves, in their attempts to do good, according to the rules of prudence and modesty. But nothing can be justly objected against them that fear the Lord, for speaking often one to another, about the great affairs of eternity, and endeavoring to diffuse the savor of the dear Redeemer's name through the world.

I should have answered your questions about Predestination before now, had I not expected you might have had the opportunity of perusing my letter to Col. J. Fleming.—But Mr. Woodson informs me, his Executors will not part with it upon any terms and therefore, I shall give you a hint of my thoughts about that subject, defering the fuller discussion of it to a more proper opportunity.

As I believe that *God* will acquit a certain determinate number at the last day, and condemn another number for their sin; I believe that he will not owe his determination to the formality of the judicial process, but had determined before hand whom he would acquit and whom he would condemn. And if before hand, then I see not why it should not be from eternity. Seeing his knowledge was as perfect from eternity as it will be then: and seeing his justifying one member and condemning another at the last day, will be just; it was certainly just for him to decree from eternity to justify the one and condemn the other: seeing it must be just to decree to do a just thing. I therefore conclude all that are saved were predestinated to salvation, and all that perish were appointed to perdition for their sin. But the purpose of God is not the cause either of their sin or punishment, but their own wilful wickedness; and they would sin as much if there were no decree at all about it.

I shall only refer you further to the following scriptures: Rom. 8. 29, 30. Chap. 9, throughout. Chap. 11. 2–5, 6. John 6. 37–39. Chap. 17. 2. Mat. 25. 34. Chap. 11. 25, 26 2 Thess. 2. 13, 14. Eph. 1. 4, 5, 11.

I have read the practice of piety some years ago, and cannot recollect any objection I had against it. I believe it is in general a pious performance, though I had need to read it over again in order to recommend it. The whole duty of man is a very good system of morality, and as such may be profitably read, but it omits many things of as great importance as those it mentions. So that it does not deserve the title of the whole duty of man, for it contains but a part of it. You may observe in it, a surprising silence about the depravity of human nature, the nature and necessity of regeneration, justification by Christ's righteousness, &c. Mr. Whitfield's sermons I highly appprove of, and would recommend to your perusal, though there may be here and there in some of them, a few unguarded expressions, which yet cant mislead any body, as they are but slips of the tongue or pen.

May the dear Redeemer bless you and yours.

I am, Sir, yours most affectionately,

S. DAVIES.

* The Episcopal Church was at that time established in Virginia, and Dissenters excluded by law. Davies had obtained permission from the Governor to preach at some two or three places. But was liable to prosecution if he preached at other places.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 22, 1830.

CENSUS OF KENTUCKY.

Errata.—The statement in our last, was the population of Kentucky, according to the census of 1820. A complete account of the late census we believe has not yet been published.

The Rev. Zebulon Butler, of Mississippi, has been invited to take the pastoral charge of the M'Chord Church in this place; but has not yet given an answer to the call.

We understand that the Rev. Dr. Blackburn is invited to preach to the churches of Versailles and Griers Creek, and is about to take up his residence in Versailles.

We take this occasion to declare that we have no feelings of hostility against the Doctor, and would not willingly say a word to injure his standing and usefulness in the church. What we have heretofore said on the subject of his resignation, has been in defence of the Synod and College, when attacked in the Cincinnati paper.

With respect to the beneficiaries who have left Centre College, and have gone to Oxford, the Doctor denies that they were induced to leave the College on the promise of aid from him; but admits, that "after they had determined to withdraw, he gave them his aid in becoming connected with the institution at Oxford."

EDITOR OF THE CINCINNATI CHRISTIAN JOURNAL, AND THE SYNOD OF KENTUCKY.

The editor of the Cincinnati Christian Journal, speaking of Centre College, and the recent doings of the Synod of Kentucky in relation to it, says—"we cannot *rejoice in iniquity*, though its ostensible aim is the advancement of learning and religion." Thus by insinuation he accuses the Synod of Kentucky with practising *iniquity* under a pretence of advancing literature and religion.

The very extraordinary course adopted by him in arraigning the Synod before the public on a general charge of *iniquity*, and then calling upon them or their friends to prove their innocence, is so contrary to a well known maxim in common law, that it can neither obtain satisfaction nor accomplish its ends. It must be an oversight in so sagacious an editor. But we let it pass—only subjoining the following very appropriate expressions at the close of his article next after the one on Centre College.

"Would to God that professors of religion possessed a little more of that 'charity' in respect to one another, which '*thinketh no evil.*' Then, where there was no *positive proof*, *unkind insinuations* and imputations of unworthy motives, jealousies, suspicions, and evil surmising, would cease."

We have had the paper containing the following piece on file for several months. We have now been reminded of the communication by seeing the death of Mr. Henry announced in the Christian Advocate and Journal. He died on the 30th of August last, at Balesville, Arkansas. He has the testimony of having been a faithful and successful minister of the word of God.—*Edt.*

From the Arkansas Gazette.

SUNDAY MAILS.

The following communication, from the Rev. Mr. HENRY, a young, but highly respectable and promising member of the Methodist Church, is published in pursuance of a rule which we have never departed from—that of giving *both sides* an opportunity of being heard, whenever we have opened our columns for a temperate discussion of any subject.

MR. EDITOR: *Sir*—I have just read Gov. POPE's letter, dated Washington City, March 18th, to his Presbyterian friend, on the subject of Sunday Mails, and offer you the following passing remarks thereon:

We heartily concur with his Excellency, in saying that "no society in the nation is more respectable for intelligence, good order, and respect for the laws and constitution of their country: none more friendly and liberal to literary institutions;" and, I would beg leave to add, none more strictly observe the Holy Sabbath, than the Presbyterian Society. I am not a Presbyterian, but am happy that a society, so respectable for talent, and intelligence, and which has never been charged with fanaticism, or wild enthusiasm, on religious objects, should stand as the front rank of those who are pleading for the sanctity of a seventh part of the time, as hallowed by the Supreme Ruler of the Universe, when he rested from his work of creation. His Excellency warmly exhorts his friends, "to desist from annoying Congress with memorials about Sunday Mails," for "with *Sunday*, as a religious matter, Congress have nothing to do." We have now, for the first time, learned that that honorable body, as such, was exhonerated from rendering obedience to the laws of Heaven. He had certainly forgotten, that "the powers that be are ordained of God," and should therefore have respect, in their official capacity, and in *all* their legislative and executive acts, to the laws of Him by whom Presidents rule and Senators make laws. As another reason why they should cease to *annoy* Congress, His Excellency says, "your object, with regard to stopping the Sunday Mail, can never be realized." Whether in this case, the "spirit of the prophet has been subject to the prophet," we leave for time to show; but this, however, we know, that there had not been wanting such prophecies concerning every great enterprize, connected with the establishment of the Redeemer's kingdom among men. How often has infidelity prophesied falsely of every attempt to christianize the heathen! How many viewed the benevolent enterprize of a Howard, as visionary and utopian! And who does not remember the prophecies concerning that most God-like *scheme* of Clarkson and his associates, to put a stop to the African slave trade!

But some of these noble enterprizes have succeeded, in despite of opposition, and others are succeeding beyond the most sanguine expectations of their benevolent promoters. Now, although I am not a prophet, nor the son of a prophet, I will venture to predict, that, before our next national jubilee, this nation will be found respecting and honoring the first day of the week, as the Holy Sabbath, in all its public proceedings.

His Excellency follows Mr. Johnson, in urging the necessity and propriety of the transportation of the mail, and consequent labors of the postmasters, on the first day of the week, in order to the political and commercial safety of the nation. The first of these, never can render it necessary in time of peace; and the last never can endanger the commercial interest of the nation. It may, perchance, endanger the commercial interest of a few individuals; but many of the memorialists to Congress were wealthy, enterprizing, and intelligent merchants; and they apprehended no danger from a suspension of the whole Post-office business on that day. But if commercial interest disabuses the obligation, to keep holy a seventh part of the time, why may not agricultural or mechanical interest? But the truth is, a pecuniary loss can never be a real loss, if it be sustained through obedience to a Divine commandment.

But it is said, Congress cannot suspend the operations of the Post-office Department, without deciding a great religious controversy, and legislating over the consciences of some of the peaceable citizens of these United States. The sophistry of this specious argument is obvious. Suppose Congress should pass a law, suspending *all* the operations of the Post-office Department on the day of the week called Thursday, who would think the conscience of any individual affected by such a law? And as to deciding a religious controversy, we cannot see how that would be. The plain truth is, the state councils, and the national councils of this, and of all christian nations, have ever recognized the first day of the week, as the proper day to be observed, in obedience to the Divine command, as a holy rest.

But that law which requires the transportation of the mail on every day, and postmasters to keep open their offices a certain part of every day, is, as we imagine, an emanation from infidelity, and is manifestly oppressive to the consciences of *all* serving their country in the post-office department, who believe that God, by Divine appointment, has hallowed a seventh part of the time from secular business. His Excellency farther says, "the extreme rigor of former days has yielded to a more rational observance of the Sabbath." Of this, however, we are not sure, for we cannot find, that the same high authority which enacted, has ever repealed that law, which says, "thou shalt not do *any* work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, &c." To His Excellency's Presbyterian friends, (if they should see this,) and to all others, we would say, pursue steadily, and with a zeal, according to knowledge, your holy purpose—be neither frowned nor flattered from it—and your success is certain.

JOHN A. HENRY.

June 8th, 1830.

ILLINOIS.

On Thursday the 9th inst. a meeting was held in the Representatives Hall, at Vandalia, Illinois, for the purpose of forming a State Colonization Society. A long and able address was delivered by Cyrus Edwards, Esq. agent of the American Colonization Society. A Society was organized, and more than one hundred dollars subscribed.

VANDALIA, December 11, 1830.

On Wednesday evening last, a meeting of the "*Illinois Sunday School Union*," was held in the Representative's Hall, and we were happy to see it crowded with the most intelligent and influential citizens of our state, and to witness the intense interest which the subject excited. *John Tillson*, Esq. President of the Union, presided. A long and eloquent report was read by the Rev. *Theron Baldwin*, Corresponding Secretary. Mr. *Seward*, the General Agent for this state of the American Sunday School Union, delivered a fine address. Resolutions were offered, and remarks made by Gov. *Edwards*, Judge *Lockwood*, Rev. *T. Lippincott*, Rev. *J. M. Peck*, Rev. *Mr. Chance*, *Wm. P. McKee*, *Esq. J. Hall*, & others. Persons belonging to different denominations of Christians, and gentlemen who are not attached to any religious sect, all joined harmoniously in the business of the evening. Pledges were given by laymen, to undertake the gratuitous agency of forming Sunday Schools, for eighteen counties; and one hundred dollars in money was subscribed. The whole proceedings of the meeting, and the interesting state of feeling evinced, were such as must have afforded intense pleasure to every christian and patriot—to all who love religion, who desire to see intelligence widely disseminated, or who would advance the best interests of our country.

On Tuesday afternoon the State Bible Society met. The information laid before this meeting was highly gratifying, and affords just ground for the belief that this state will be supplied with the bible, during the ensuing spring, and probably in time to communicate the fact at the next annual meeting of the parent society.—*Illinois Intel.*

SANDWICH ISLANDS.

Rev. H. Bingham, in a letter to the Directors of the London Society, in behalf of the American mission, says—"The bad effects in this quarter of the ill-designed reports which have been in circulation in the christian and literary world, respecting this mission, have been, like the spirit which dictated them, *small*; while the good which they have indirectly accomplished," in various ways which he specifies, "has been comparatively *great*. The enemy predicted civil war, poverty and famine, as the speedy and certain effects of our influence at the islands. Instead of these, peace pervades our borders; commerce floats safely around our unbloody shores; trade, since our arrival, has increased five hundred per cent; one hundred and forty ships are annually supplied with refreshments, and the humblest peasant sings a far more cheerful song than when our work began." Mr. B. continues the history of the reformation through various other particulars, detailing facts sufficient, one would think, to convince the veriest unbeliever, that there is no agency like that of the gospel in the work of civilization, and improving the social state.—*Ch. Mirror.*

Contributions in behalf of Sabbath Schools.—After the late sessions of the Synod of Virginia were closed, a meeting was held on the 1st. for the purpose of hearing a statement from the *Rev. Mr. Beecher*, on the subject of establishing schools in the valley of the Mississippi.

"Although two collections had previously been made to meet some expenses of moment, yet such was the interest excited by the appeal now made to the congregation, that $250, with the collections, were subscribed on the spot. On emptying one of the bags there was discovered in the contribution an elegant gold ring, set with pearl, a donation which the agent promptly and appropriately acknowledged, and which was subsequently followed by similar donations from ladies, to a considerable amount. Bright example! How much more lovely does the generous act make the donors."—*Southern Rel. Tel.*

[From the Pittsburgh Christian Herald.]

At a meeting of the Presbytery of Ohio in this city, on the twelfth of last month, the Rev. James M'Aboy, a regular Baptist minister, extensively known in this section of the country, was, after the necessary explication and application, received to become a minister in the Presbyterian church.

We trust that no Presbyterian will indulge in a spirit of vain-glorying, merely because a worthy minister of Christ has commenced his ministry in a different branch of the church; and we also hope that our Baptist brethren will not indulge in a spirit of unjust rebuke, and much less in jealousy, on account of this occurrence. Each denomination should look upon such an event, as one of those changes of *sentiment* which good men do experience, and consequently one of those changes of *relation*, which a conscientious man will make.

HYPOCRISY UNMASKED.

The Rev. John Leland, recently a celebrated preacher of the Baptist denomination, the same who wrote a celebrated letter to Col. Johnson, in favor of running the mails on the Sabbath, has renounced the Christian faith and the sacrament of the Lord's Supper, and been excommunicated from the church.—*Middlesex Gaz.*

It will be recollected by our readers that the infidel newspapers, last year, published the letters of the aforesaid Leland with unqualified approbation and loud triumphs.—Here, said they, is a clergyman, a valuable clergyman, who has come out against the petitions. Thus many in the church and state were imposed upon. Some indeed knew at the time the worthlessness of this person's character, and foresaw what has since taken place. And now all may see, that he—be he minister or layman—who despises the Christian Sabbath, villifies its friends and praises its enemies, is on the road to infidelity and ruin. Such a man is equally destitute of love to Christ, and love to his country. In view of the above apostacy, let those in the church (if any there still are) who take sides with the enemies of the Sabbath in their desecration of that holy day by government or individuals, pause and reflect on the grounds of their opposition, on the road they are travelling, and the company they keep.—Not one of them will grow in grace, or increase in usefulness, but many will lose their character, their Christian hope, and be led to be in theory as well as in practice the enemies of the cross of Christ.—*Evangelist.*

TEMPERANCE.

A Good Offer.—At a meeting of a town Temperance Society, not far from Rochester, a few days since, a tavern keeper came forward and subscribed the constitution—but he did not stop here, he offered every man, who was indebted to him for *ardent spirit*, who would, in good faith join the temperance society, to forgive him the debt. How many accepted the offer we are not informed. This tavern keeper, it will be remarked, some few weeks since, among many others in the same place, resolved to renounce the service of the world and declared himself wholly on the Lord's side, and the very day that he made his resolution he banished ardent spirit from his bar and house. He did not long doubt whether he could keep his resolution to serve the Lord and him only, and still be engaged in the manufacture of drunkards and paupers. We may add that this is by no means a solitary instance in which those who have recently sworn allegiance to God, and who had been engaged in the sale of liquor, have at once renounced it.—They need no argument, no voice of an angel, to tell them that the Spirit of God, and the spirit of rum, could not, with the light shed on this abominable traffic, dwell together.—*Rochester Obs.*

Temperance recess.—*No Ardent Spirits sold here.*—This sign is exhibited on a handsome printed placard in State street, Albany, N. Y. on the right hand, in passing up street towards the capitol. It is a neat victualing and grocery establishment, kept by Thomas J. Greene, who has long conducted business in this manner, from a conviction of duty. Hot coffee supplies the place of poison; and the result is the respectable set of customers, instead of tipplers and brawlers.—*Gen. of Tem.*

Census Anecdote.—A marshal in our neighboring county, on making a call at the house of one Cornwell, who to use an eastern phrase, was pretty *well corned*, inquired who was the head of the family. "She is," replied the man, pointing to his better part. "You are a boarder here, I suppose," said the census man. "Yes, I boards here, except *drinking* and *lodging*! "and where do you *drink* and *lodge*!" "I drink at the grocery, and lodge in the barn."—*Western Paper.*

Unnatural Curiosity.—A large collection of men and boys were seen in our streets the other day, and on enquiry, we found it was occasioned by a man having drank too freely of the Ardent. It is such a rare thing to see a person intoxicated, that it has become quite a curisity, though not a natural one.—*Boston Transcript.*

All kinds of fire works kept here.—This sign we saw a few days ago, hung out at the door of a shop in this city. The novelty of the thing inclined us to look in to see what the fire-works consisted of, and what was our surprise to find nothing more uncommon than the well arranged casks, with their accustomed labels, *Rum, Brandy, Gin, &c. &c.*

A better sign of the thing signified could not be adopted. Fire-works indeed! Explode—make a noise, and set on fire the whole course of nature!—*Genius of Temperance.*

"*Except for Medicine.*"—We know not how far this phrase, as found in the constitution of our temperance societies, may have a uniform import. In the time of Queen Elizabeth it would have been well understood. Rum and brandy, it is said, were then sold by the ounce at the druggists, of which a teaspoonful was regarded as a regular dose. People now perhaps, are more hard to be operated upon by small quantities. How much might we suppose would be a suitable dose for medical purposes, in modern times!—*West. Rec.*

Temperance Voyage.—The ship John Hale, Capt. E. Thompson, which sailed from this port on Thursday last for New Orleans and Europe, had on board no ardent spirits of any kind. The officers and crew readily agreed to relinquish the use thereof during the voyage, and the agreement to that effect is inserted in the shipping articles.—*Ports. Jour.*

Salem, Indiana.—At a meeting of the District Medical Society, in Salem, on Monday the 4th inst. we understand a resolution to this import was introduced and unanimously agreed to, that hereafter the members of this society, as physicians, will use their influence against the use of ardent spirits, except as a medicine.—*Indiana Times.*

PRESIDENT'S MESSAGE.

The great length of the President's Message necessarily excludes it from our paper. It occupies eleven columns of the Kentucky Gazette. That such of our readers, as do not have opportunity or time to read it in full, may have the substance of it, we shall endeavour to present an impartial and condensed epitome of this important state paper, without note or comment.

After congratulating the Senate and House of Representatives on their return to their constitutional duties, and on the prosperity, peace and happiness of our country, and alluding to the recent revolutions on the European continent, the President brings forward the following subjects.

The West India Trade.

By a treaty, effected by the exertions of our minister, Mr. M'Lean, to the Court of St. James, a question which has been the subject of six negociations, has been settled in a manner highly favourable to the parties. Our commerce and navigation will enjoy in the colonial parts of Great Britain every privilege allowed to other nations.

Trade of the Black Sea.

Negociations, entered into with the Sublime Porte through Commissioners specially appointed for this purpose, have resulted in a treaty with that power, which will be laid before the Senate. It secures a free passage, without limitation of time, to all vessels of the United States to and from the Black Sea; and our trade with Turkey is placed on the footing of the most favoured nations.

Russia.

The reciprocal confidence and friendship long cherished between us and Russia remain unimpaired. Our minister to that court, in consequence of ill health, has been compelled to exercise a privilege placed at his discretion, and to retire to a more genial climate. He will continue through his secretary an intercourse with the Russian Cabinet.

Denmark.

A treaty was concluded in the month of March last, with Denmark, by which six hundred and fifty thousand dollars are secured to our citizens, as an indemnity for spoliations on their commerce.

France.

The negociations, commenced with the former government to obtain indemnities for spoliations on our commerce, have been renewed with the present authorities with hopes of ultimate success.

Spain.

The subjects of difference with Spain have been brought before that government; and assurances are given of their early and favourable consideration.

North Eastern Boundary.

The decision of this question, which by treaty has been referred to the Emperor of Russia, our minister to that court is assured will be made within the time specified in the treaty.

Mexico.

Friendship and mutual confidence have been established between us and the Republic of Mexico. No commercial treaty has yet been effected.

Austria.

The exchange of ratifications of the treaty, concluded last year with Austria, has not yet taken place, in consequence of the ratification of that government not having arrived within the prescribed time. The exchange will soon be effected.

Portugal.

Depredations on our commerce have been committed by the national vessels of Portugal. They have been made the subject of immediate remonstrance, and indemnity has been demanded.

Bills Returned.

"Almost at the moment of the adjournment of your last session, two bills, the one entitled "An act for making appropriation for building light houses, light boats, beacons, and monuments, placing buoys, and for improving harbors and directing surveys," and the other, "An act to authorise a subscription for stock in the Louisville and Portland Canal Company," were submitted for my approval. I now return them to the Houses in which they originated with my reasons for withholding my approval. The practice of making appropriations from the Treasury of the United States for such objects as are specified in the first bill is coeval with the adoption of the Constitution. But there is reason to believe that there has been extravagance in expenses of this kind. It is in this as in all other cases our duty to avoid unnecessary expenditures. The local advantages arising from the disbursement of public money too frequently invite appropriations for objects of this kind."

Subscriptions to State or Private Stock.

Although in one instance I have given in a different capacity my assent to the practice of subscribing to the stock of private associations; yet experience and a more thorough consideration of the subject have convinced me of the impropriety of such investments.

"The practice of thus mingling the concerns of the Government with those of the States, or of individuals, is inconsistent with the object of its institution, and highly impolitic.

"The power which the General Government would acquire within the several States by becoming the principal stockholder in corporations, controlling every canal and each sixty or hundred miles of every important road, and giving a proportionate vote in all their elections, is almost inconceivable, and, in my view, dangerous to the liberties of the people."

Further reasons for not approving the Bills authorizing subscriptions to the Maysville and Rockville Companies; and objections to such appropriations to Internal Improvements generally.

The Executive has an undoubted right to withhold his assent from bills on other grounds than their unconstitutionality. But this right should be exercised only on occasions of the highest importance. Such the present occasion is conscientiously believed to be; and the exercise of the Executive right in this instance, it is believed, will meet the approbation of the people.

"If I have mistaken the interests and wishes of the people, the Constitution affords the means of soon redressing the error, by selecting for the place their favor has bestowed upon me, a citizen whose opinions may accord with their own."

To sustain the State sovereignties as far as consistent with the rightful action of the Federal Government, and to preserve the greatest harmony between them are objects of primary importance. In the interests of the different States there are diversities arising from situation, climate, population and pursuit. These are also exaggerated by jealousies and a spirit of rivalry. To neutralise these is the duty of the General Government by making its beneficial operation as equal and equitable among the several States as possible. The past acts of Government on this subject have fallen far short of this object. The five millions already expended on Internal Improvements have been distributed in very unequal proportions among the States. This want of equitable distribution cannot fail to be a prolific source of irritation among the States. Nothing short of a radical change in the action of Government upon this subject can remedy the evil.

A new plan of appropriation recommended.

In this view of the subject I have heretofore recommended a plan for the distribution of the surplus funds, after the payment of the public debt, among the States in proportion to the number of their representatives, to be applied by them to objects of Internal Improvement. This plan has met with the following objections.

"1st, An objection to the ratio of distribution; 2nd, An apprehension that the existence of such a regulation would produce improvident and oppressive taxation to raise the funds for distribution; 3d, That the mode proposed would lead to the construction of works of a local nature, to the exclusion of such as are general, and as would consequently be of a more useful character; and, last, that it would create a discreditable and injurious dependence, on the part of the State Government, upon the federal power."

The ratio of representation appears to be one of obvious equity because of its being the ratio of contribution. As to the 2nd objection, we have ample security that every abuse of power in that regard by the agents of the people will receive a speedy and effectual correction at their hands. As to the 3d, it may be assumed as a safe general rule that such improvements, as serve to increase the prosperity of the respective States in which they are made, will confer permanent and substantial advantages upon the whole. Lastly, on this plan each State would receive its quota of the national revenue for domestic use upon a fixt principle, as a matter of right. As matters now stand the States are not unfrequently petitioners at the bar of the Federal Legislature for such allowances out of the national treasury as they may see fit to bestow on them. But all these are matters for discussion and dispassionate consideration.

"Our course is a safe one, if it be but faithfully adhered to. Acquiescence in the constitutionally expressed will of the majority, and the exercise of that will in a spirit of moderation, justice, and brotherly kindness, will constitute a cement which would forever preserve our Union. Those who cherish and inculcate sentiments like these, render a most essential service to their country; whilst those who seek to weaken their influence, are, however conscientious and praise-worthy their intentions, in effect its worst enemies."

Election of President and Vice-President—alteration of the Constitution recommended.

A provision in the Constitution which does not secure to the people a direct choice of their Chief Magistrate, but has a tendency to defeat their will, presented to my mind such inconsistency with the general spirit of our institutions, as induced me to suggest for your consideration a substitute, that seemed most likely to correct the evil and to meet the views of our constituents. "A contingency which sometimes places it in the power of a single member of the House of Representatives to decide an election of so high and solemn a character, is unjust to the people, and becomes, when it occurs, a source of embarrassment to the individuals thus brought into power, and a cause of distrust to the representative body.

"In connexion with an amendment of the Constitution, removing all intermediate agency in the choice of the President, I recommended some restrictions upon the re-eligibility of that officer, and upon the tenure of offices generally." To place his appointment as far as possible beyond the reach of improper influence, "I cannot too earnestly invite your attention to the propriety of promoting such an amendment to the Constitution as will render him ineligible after one term of service."

Removal of the Indians.

The benevolent policy of the Government, steadily pursued for nearly thirty years in relation to the removal of the Indians, is approaching to a happy consummation. Two important tribes have accepted the provisions made for their removal at the last session of Congress. The consequences of a speedy removal will be important to the United States, to individual States, and to the Indians themselves.

"For the justice of the laws passed by the States within the scope of their reserved powers, they are not responsible to this Government. As individuals, we may entertain and express our opinions of their acts; but, as a Government, we have as little right to control them as we have to prescribe laws to foreign nations.

"With a full understanding of the subject, the Choctaw and Chickasaw tribes have, with great unanimity, determined to avail themselves of the liberal offers presented by the act of Congress, and have agreed to remove beyond the Mississippi river. Treaties have been made with them, which, in due season, will be submitted for consideration."

"Humanity has often wept over the fate of the aborigines of this country." "But true philanthropy reconciles the mind to these vicissitudes as it does to the extinction of one generation to make room for another."

"The present policy of the government is but a continuation of the same progressive change, by a milder process. The tribes which occupied the countries now constituting the Eastern States were annihilated, or have melted away, to make room for the whites. The waves of population and civilization are rolling to the westward; and we now propose to acquire the countries occupied by the red men of the south and west by a fair exchange, and, at the expense of the United States, to send them to a land where their existence may be prolonged, and perhaps made perpetual. Can it be cruel in this Government, when, by events which it cannot control, the Indian is made discontented in his ancient home, to purchase his lands, to give him a new and extensive territory, to pay the expense of his removal, and support him a year in his new abode! How many thousands of our own people would gladly embrace the opportunity of removing to the west on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy."

In the consummation of a policy originating at an early period, so just to the States and so generous to the Indians, the Executive has a right to expect the co-operation of Congress. The States have a right to demand it—Georgia by express contract, and the new States by an implied one of equal obligation.

"It is, therefore, a duty which this Government owes to the new States, to extinguish, as soon as possible, the Indian title to all lands which Congress themselves have included within their limits."

Impost Revenue and Tariff.

Our impost revenue promises the means of extinguishing the public debt sooner than was anticipated, and its condition furnishes a strong illustration of the practical effects of the present tariff on our commercial interests.

"The object of the tariff is objected to by some as unconstitutional; and it is considered by almost all as defective in many of its parts.

"The power to impose duties on imports originally belonged to the several States. The right to adjust those duties, with a view to the encouragement of domestic branches of industry, is so completely incidental to that power, that it is difficult to suppose the existence of the one without the other. The States have delegated their whole authority over imports to the General Government without limitation or restriction, saving the very inconsiderable reservation relating to their inspection laws. This authority having thus entirely passed from the States, the right to exercise it for the purpose of protection does not exist in them; and, consequently, if it be not possessed by the General Government, it must be extinct. Our political system would thus present the anomaly of a people stripped of the right to foster their own industry, and to counteract the most selfish and destructive policy which might be adopted by foreign nations. This surely cannot be the case; this indispensable power thus surrendered by the States, must be within the scope of the authority on the subject expressly delegated to Congress."

"The effects of the present tariff are doubtless overrated both in its evils and in its advantages. By one class of reasoners, the reduced price of cotton and other agricultural products is ascribed wholly to its influence, and by another, the reduced price of manufactured articles. The probability is, that neither opinion approaches the truth."

The decrease of prices extends throughout the commercial world, and is owing partly to the increased value of the precious metals, and partly to the increase of operations and improvements in machinery. The subject is one of great delicacy and should be touched with a cautious hand. But our abandonment of the policy, in which it originated and which is coeval with our Government, is neither to be expected nor desired. The tariff ought to be so modified as to correct abuses and obviate injustice.

Finances.

"According to the estimates at the Treasury Department, the receipts in the Treasury during the present year will amount to twenty-four millions one hundred and sixty-one thousand and eighteen dollars, which will exceed by about three hundred thousand dollars the estimate presented in the last annual report of the Secretary of the Treasury. The total expenditure during the year, exclusive of public debt, is estimated at thirteen millions seven hundred and forty-two thousand three hundred and eleven dollars, and the payment on account of public debt for the same period will have been eleven millions three hundred and fifty-four thousand six hundred and thirty dollars; leaving a balance in the treasury, on the first of January, eighteen hundred and thirty-one, of four millions eight hundred and nineteen thousand seven hundred and eighty-one dollars."

General Land Office.

By the report of the Commissioner of the General Land Office it will appear that there is an increase of revenue from the sale of public lands.

War Department.

Some of the subjects adverted to in my last message, connected with the War Department, are presented in detail in the report of the Secretary of War. To that report you are referred for information in regard to the state of the army, fortifications, arsenals, and Indian Affairs.

The Navy.

In the report of the Secretary of the Navy you will find a highly satisfactory account of the concerns of that Department.

The Post Office.

By the report of the Postmaster General, it appears that under late contracts improvements have been made for the Southern sections of the country, and at the same an annual saving made of upwards of seventy-two thousand dollars. Assurance is given, that the future revenue of the Department will be sufficient to meet its extensive engagements.

Attorney General.

At the last session of Congress such a modification of the office of Attorney General was recommended, as would render it more adequate to the wants of the public service. This resulted in the establishment of the office of Solicitor of the Treasury. This measure however does not supercede the necessity of extending the duties and powers of the Attorney General's office. References from the different Executive Departments are of frequent occurrence. This office is now one of daily duty. It is recommended to give to this office the superintendance of all law agents of the Government; and law proceedings both civil and criminal, and to place it, as to compensation on an equal footing with the heads of the several Executive Departments.

District of Columbia.

By the Constitution this District is placed under the exclusive control of Congress. It has never yet been allowed a representation in Congress. It is suggested whether according to the principles of our representative government it ought not to be entitled to a representation in Congress with the same privileges that are allowed to that of the other Territories of the United States.

Bank of the United States.

"Nothing has occurred to lessen, in any degree, the dangers which many of our citizens apprehend from that institution, as at present organized. In the spirit of improvement and compromise which distinguishes our country and its institutions, it becomes us to inquire, whether it be not possible to secure the advantages afforded by the present Bank, through the agency of a Bank of the United States, so modified in its principles and structure as to obviate constitutional and other objections.

"It is thought practicable to organize such a Bank, with the necessary officers, as a branch of the Treasury Department, based on the public and individual deposites, without power to make loans or purchase property, which shall remit the funds of the Government, and the expenses of which may be paid, if thought advisable, by allowing its officers to sell bills of exchange to private individuals at a moderate premium. Not being a corporate body, having no stockholders, debtors, or property, and but few officers, it would not be obnoxious to the constitutional objections, which are urged against the present bank; and having no means to operate on the hopes, fears, or interests of large masses of the community, it would be shorn of the influence which makes that Bank formidable. The States would be strengthened by having in their hands the means of furnishing the local paper currency through their own Banks; while the Bank of the United States, though issuing no paper, would check the issue of the State Banks, by taking their notes in deposite and for exchange, only so long as they continue to be redeemed with specie. In times of public emergency, the capacities of such an institution might be enlarged by legislative provisions."

Conclusion.

"In conclusion, fellow-citizens, allow me to invoke, in behalf of your deliberations, that spirit of conciliation and disinterestedness which is the gift of patriotism. Under an overruling and merciful Providence, the agency of this spirit has thus far been signalized in the prosperity and glory of our beloved country. May its influence be eternal.

ANDREW JACKSON.

Washington, December 7th, 1830."

FOREIGN NEWS.

Considerable disturbance prevails in Paris, in consequence of the populace singing the Marsailles Hymn and demanding the death of the ex-ministers.

Cobbett's Register is said to have contained a letter from his son in Paris, in which he states that Lafayette had lost his popularity with the National Guard.

The Parliament of Great Britain was to meet on the 26th of Nov.

"It is our firm conviction," says the London Morning Herald, 'that there will not be an absolute monarch in Europe this day five years; and Heaven and earth will rejoice to see our expectation fulfilled. It would defy the pen of an angel to do justice to the woes which despotism has inflicted upon the earth; and the misery degradation, and vice, it has engendered' have long cried to Heaven for redress. In the mean time a thousand signs prove to the religious and philosophical mind, that forbearance is exhausted, and that the hour of retribution has struck.—Wo to those who despise that warning!"

SECULAR SUMMARY.

Murder and Piracy.—The brig Vineyard of Boston, sailed from New-Orleans on the 3th ult. for Philadelphia, having on board $50,000 in specie, consigned to the United States Bank at Philadelphia.

On Tuesday night, the 23d. when near the capes of the Delaware, Mr. Thornby, the Capt. and the mate, W. H. Roberts, were murdered and thrown overboard by the steward, a mulatto man; and Charles Gibbs, of Rhode-Island, took command of the brig. He immediately altered the course of the brig, and directed her towards Long Island. The next morning the papers were burnt, together with some bank bills. Bags were made to put the specie in. On Sunday night, when near Long Island, they set fire to and scuttled the brig. They put about $35,000 of the money into the long boat and the remainder into the jolly-boat. The jolly-boat was next morning swamped and her crew, three in number, drowned. The long boat was in the afternoon run ashore on Barn Island. Previously they had been obliged to throw over board all the money but four or five thousand dollars; this they now hid in the sand. On the next day a man by the name of Brownrig, who though one of the crew, had no part in the conspiracy, gave information of these facts, and the men are in jail.

Senator from Missouri.—Col. Alexander Buckner has been elected a Senator in Congress from the state of Missouri, for six years from the 4th of March next.

The revenue collected from canals during the last year amounts to $80,000.

Claims against the state of Ohio for the current year amounting to $209,708 have been discharged in good faith, and a balance is left in the Treasury unappropriated of $6000.

The whole population of Illinois, according to the Census taken by order of the State, is 161,055.

Mr. Stephenson has run his steam carriage, the Rocket, on the Manchester and Liverpool rail-way *thirty-two* miles in *thirty-three minutes.*

Dr. Louis Marshall, (a brother of the Chief Justice,) has accepted the Presidency of Washington College, at Lexington, Va. and will enter immediately on the duties of his office.

Alexander Moore, convicted in South-Carolina, of the crime of forgery, was hung on the 12th ult. pursuance to sentence.

Beneficence.—It is stated that the sums which William Bartlett, Esq. of Newburyport, has given at different times, to the Theological Seminary, Andover, exceed *two hundred thousand dollars.*

Shares in the Drury Lane Theatre, which cost £100, were sold at auction in October for £10.

Baron Lederer, Austrian Consul General, has given notice, that any slave, the moment he set his foot on the soil of Austria, is free; his Government having decreed that every man has inborn rights, and is entitled to civil liberty.

Death by Steam Explosion.—It appears by a statement in Silliman's Journal, No. 39, that *one thousand and five hundred* persons have been destroyed, in this country, by explosions from steam boat boilers.

The Hudson Observer gives an account of the execution of Porter, who sometime since deliberately shot a Mr. Richardson in his own house near the Maumee River, Ohio. He had been frequently conversed with previous to his execution by several clergymen one of whom was the Rev. Mr. Van Tassel. It is said "he ascended the scaffold, and spoke to the people, warning them to beware of intemperance, pride, and revenge. He said that in his youth he was the subject of serious impressions, but that they had worn off, and he gradually become abandoned. Having requested the Sheriff to see that the rope was well placed upon his neck, he became absorbed in prayer, frequently saying, "Lord Jesus receive my spirit." Dropping a handkerchief as a token that he was ready, the scaffold fell, and he was launched into eternity. Our correspondent adds, that the whole scene was orderly, solemn and impressive. He further remarks, that Porter bore his most solemn testimony against the principles of infidelity and universalism, standing upon the verge of eternity, just about to give up his final account. In regard to the sincerity of his repentance we have no means of judging.

MARRIED,

Near this place, on Wednesday evening last, by the Rev. N. H. Hall, Mr. John Clark to Miss Maria Norton.

DIED,

In Franklin, Ia. Mrs. Monfort, wife of the Rev. David Monfort.

In England, Rev. Benjamin Scott, vicar of Bideford, and youngest son of the late Rev. Thomas Scott, of Aston Sanford, aged 42.

At the residence of Jamss L. Trask, Esq. near Woodville, Wilkinson County, Miss. on the 2 st of October last, in the 25th year of his age, the Rev. John C. Porter, of Albany, N. Y., Rector of Trinity Church, Natchez Miss.

PRESBYTERIAN ADVOCATE.

Soon after the publication of the Advocate was commenced, it was found that the circulation was conflicting with that of the Western Luminary. In consequence of their conflicting interests it is determined to drop the Advocate at the end of this year.

To its patrons and subscribers the publisher returns his thanks. And he would take this opportunity of soliciting their attention and patronage for the *Western Luminary.* This is a weekly religious newspaper, which has now reached the seventh year of its publication. It presents the reader all the important religious news of the day, the transactions of religious and benevolent societies, and of ecclesiastical bodies, summaries of domestic and foreign news, together with original articles and communications. Each volume of it contains more than *six times* as much matter as a volume of the Advocate. The price is $2 50 a year; or $2 00, if paid in advance, or within six months.

To such subscribers for the Advocate as do not already take the Luminary, it will be sent after the first of January next.

Those, who after seeing the paper, would not wish to take it, will please to return the second number by mail to the publisher.

Subscribers, who have not paid for the Advocate, are respectfully requested to forward the amount due with as little delay as possible.

THOMAS T. SKILLMAN.

December, 1830.

CHEAP!!

A LOT of Silversmith's tools for sale, consisting of bellows, stake, hammer, punches, &c. &c.—Enquire at S. B. Todd's Store, Athens, Fayette County, Ky.

November 26th, 1830.—22-3t.

JOB PRINTING

EXECUTED AT THIS OFFICE.

MISNUMBERED

This day some thirty years ago,
Began my hapless life;
And though not forty yet,—I *know*,
The folly of its strife.

The ignis fatuus of *Love*,
First lured my heart astray:
And deeply did it bleed to prove,
How Beauty can betray.

Then *Fortune's* glittering torrent rolled
Its wealth before my eye;
I plunged amid the billowy gold,
The Basra stream was dry.*

Next burst the pealing trump of *Fame*,
Upon my ravished ear;
I flew and saw her wings of flame
In silence disappear.

Thus all my weary course of life,
Has been of hopes destroyed;
To memory,—all a dream of strife,
To hope,—"an aching void."

"An aching void!" methinks I hear
Some spirit's voice reply,
A trembling voice, as if a tear
Were gushing from his eye.

"An aching void!" and can the time
"For blest probation given,
Appear a void,—while hopes sublime
Illumine it from heaven!

Oh no! nor will time thrown away
In youth and manhood, seem,
In the fierce blaze of the last day,
The tissue of a dream.

Each hour, each moment of thy life,
Shall rise before thee then;
With overwhelming interest rife,
To bless thee or condemn.

Then tenant of precarious clay!
Since all is treachery here,
Thy pinions plume to soar away,
Above this gloomy sphere.

In that blest world, no fickle Love
Shall pierce thy faithful breast,
But with the kindness of the dove,
Shall every heart be blest.

No sordid gold like lava pours,
Its wasting torrent there;
For heaven bestows its richest stores,
As freely as the air.

The flight of Fame eludes no more
Ambition's restless wing,
Forever folded, to adore
The glory seraphs sing.

There thou shalt chase no idle dream
Of tantalising joy,
But transports in an endless stream,
Thy every power employ."

* See Addison's Allegory in the Spectator, "the story of Ortugrul of Bosra."

MISCELLANEOUS.

[From the Vermont Chronicle.]

THE SUBSCRIPTION PAPER.

AN EVENING INTERVIEW.

Mr. Dunson called one evening at the house of Esq. Kosmer, and after passing the usual compliments, presented a subscription paper, which he was circulating, to obtain something for the support of a Universalist minister, who had recently come into the place, requesting the Esquire to put his name to it. After a few moments reflection, Esq. Kosmer observed, that he wished to make a judicious disposal of his property, for the good of his numerous family and of society in general, and would not be backward in supporting any object, which appeared favorable to these. I am, said he, no religionist. I profess no sentiments on this subject, and have noticed these things, only in relation to the present interests of my family and of society. In view of these, I have always done something for the support of our minister, and have thought that the money was well appropriated, when I noticed the effect of his labors upon the morals of society.

Mr. D. But do you agree with that old bigotted fellow in sentiment, or can you bear to be always disturbed with his alarming denunciations? We want somebody, who will suit our feelings better, and not try to make any disturbance. We want good moral preaching, but we don't want to hear any thing about *damnation*, and such things.

Esq. K. Sir, as I said before, I have nothing to say about religious sentiments. I only regard the present effects upon society. So far as these are concerned, I have noticed the influence of different denominations, with lively interest. I have heard Universalists preach and noticed the effects of their preaching on individuals and societies; and I must say that I have not been pleased with their influence. It does not seem to be their object to prevent men from vice, or to reform the vicious. I have often heard them ridicule exertions which are making for such purposes, and rather encouraging men in their indulgences. I have never known an instance, in which the morals of society became any better by their influence. I have never known of any special efforts among them to prevent any kind of immorality.

Mr. D. Why, I did not know that you were so superstitious before. I thought that you agreed with our liberal sort of folks.

Esq. K. I do not know as I am superstitious. I think there is a distinction between good and evil in this world, and that the happiness of society may be greatly promoted by proper exertions. Is this superstition?

Mr. D. Well, you know our people are very benevolent. They hold to the happiness of all men; and are not for making these distinctions, which are talked about so much.

Esq. K. But what are they *doing* to promote the happiness of men? We know that *Esq. K.* I am fully convinced, Sir, that something ought to be done to prevent the use of ardent spirits. The greatest misery and disgrace of our country result from intemperance, and I believe the only way to prevent intemperance is, to abandon the use of ardent spirits entirely, except as a medicine. Considering the support of the poor, and every thing resulting from the use of ardent spirits, the tax is an enormous one upon the community. I believe that the efforts which have been made have already done much good, and as a lover of my country, I cannot oppose them.

As to missionary societies, I do not know as they have done any injury, or as any great evil is to be feared from their influence. I learn from authentic accounts, that the people among whom the missionaries labor appear to be very grateful for their exertions, and in many instances, the state of society has been much improved; and I see no reason, why I should oppose them.

With regard to Sabbath Schools, so far as I have discovered their influence in my own family and neighborhood, I cannot but approve of them. They have given my children a taste for reading, and a habit of inquiry, with which I am much pleased, and they seem to have a favorable effect upon their dispositions, and strengthen them against temptations to vice. Until I discover something different in their effects from what I have yet seen, my regard for my family will not admit of my opposing them.

Mr. D. Why, you want an established religion, don't you, and all the rites of popery practiced again? You would have us drink cold water, without grog, keep Sunday, and be real orthodox folks.

Esq. K. I would be glad to have an established *morality* in society, and I would not oppose any thing, which is calculated to make people act from principle. I detest popery as much as any man, and this is the reason why I approve of these exertions to enlighten the mind, and diffuse information. Popery grows best in darkness. If I should oppose such exertions as we have been speaking of, I should be afraid that the Pope would call me brother; for I have seen that he is very hostile to all these benevolent operations.

Mr. D. You are very much mistaken, if you think that Universalists have any notion of becoming Papists. We are far from that.

Esq. K. I would not say that you were *turning* that way. I only referred to the opposition which the Pope manifests to Sabbath Schools, Bible Societies, and other benevolent exertions.

Mr. D. You say that you are not particular about religion, and we have expected, of course, that you would help us a little to support our preacher a few Sabbaths. Can't you put down something? It may be a saving to you; for if it is known, that you belong to our party, you won't be dunned for money to support these priest-craft operations. We don't try to get away people's money, you know, for any religious objects.

Esq. K. But you would like a few dollars now, it seems. I am always ready to contribute for any object, which appears valuable; but I must examine for myself, and be my own judge. Favored in all cases with this privilege, an invitation to aid any object does not offend me. Convince me, that the object which you have in view will be valuable to society, and I will not refuse you my name and my support.

Mr. D. Why, our preacher does not disturb the feelings of people so much as the old minister here does. He tells us to be moral, to be sure, but he is not always blaming us for doing as we like, and enjoying the world as we go along. He is not so particular about taking a little good cheer once in a while, and is for letting us live along comfortably.

Esq. K. Do you mean that he does not try to prevent intemperance, or other vices, and would let men indulge such passions as happen to arise.

Mr. D. O no! he says it is best to be temperate, and moral, but he is not always scolding about the follies of men, and telling about the righteous and the wicked, and preaching such doctrines as we dislike.

Esq. K. You know there are many immoral men among us; does he try at all to reform them?

Mr. D. He is not for making any disturbance, and they all like him very well.

Esq. K. In what respect do you suppose that society would he in any better state, by his labors.

Mr. D. Why, he says things will all come out right in the end, and it is not best to make any trouble about them now.

Esq. K. Why, then, do you want any preaching? What are you expecting to accomplish by it? Our old minister seems to have some definite object in view; and it seems to me unreasonable for a man to labor, unless he is laboring for some special purpose. If no special exertion is needed, I see not why we want any preaching. I do not wish to throw away money for nothing. If your doctrines are true, we are certainly safe enough, under the instructions of our old minister; and I think it will serve rather to disorganize society, and prevent our youth from profitable instruction, to encourage your preacher. I believe our minister is exerting a good influence among us, and I do not wish to hire any body to oppose him.

[illegible] mortal soul—sells herself to the prince of *Pandimonium* the *Devil*—and he files away the deed of gift in the *Archives* of eternal perdition, to be read in the day of final retribution. Thus parents are daily signing away the souls of their *sons* and *daughters*.

O Sir, there are many painful evidences to these facts. I saw the tears of ingenuous sorrow streaming o'er the cheeks of poor Miss ——, while listening to the faithful *messenger* of God, exposing the heinous nature of sin—the value of the soul, the pains of an eternal death—I prayed, Lord save the child. But the ticket was put into her hand, and the question asked—*Will you go to the ball*, on the —— of ——? She consented—my soul sunk within me—her mother did not say—*don't go*, my child, my daughter, *don't go*, for the *gate* of pleasure is the way to ruin.—But poor Miss —— was soon called to die—Heart rending scene! She had said in a moment of seriousness, I will dance no more, but broke her vow.—Now all is over—In this chamber of death; O Sir, who can describe the scene—in one part sat a broken hearted mother, in another an almost frantic father—and a number of her *dancing* companions—all with the most painful reflections—And what are they compelled to hear from the expiring damsel? Awful notes of fell despair—"Lost! Lost!! O forever lost!!!" But where was the young man who danced by her side? Was he present? Ah! no—a few weeks ago he died in despair, exclaiming with his dying breath—"*Lost! O forever, eternally lost!!!*" Poor Miss —— has gone to join him, again! O my soul what an awful meeting!—In the ball room, they met each other with gratulations, as companions of pleasure, but now they meet as infuriated fiends to torment each other eternally. My daughter, dont go to the *ball*, my child, death is there. Yes, my *son*, the *ball room* is the death chamber of souls. Listen! That violin sounds—eternity!—The close of the reel that you are dancing, is,—*eternity*—the close of the party, is,—*eternity!*

True, there are respectable gentlemen and ladies there—Yes, Mr. ——, President of the Bank, was there—Mr. ——, Cashier of the Bank, was there—Mr. ——, a Lawyer was there, &c.—the last time, and are all to be there on —— of ——. But Christ will not be there—He that addressed you on last Sabbath with tears, will not be there. But Satan will be there, and his children, he will bring with him.—Then, my child, you ought not to go. "Go not in the way of evil men"—says eternal wisdom. Remember, my son, my daughter, we must meet in judgment—and all who now sport away precious time must meet in eternity. O remember, death will be at the *ball*—yes, and hell, O awful—hell follows after.—I hope if this meets the eye of any who feel disposed to go to the ball again—and have promised before, that they will never go again—that they will pause long enough to ask the following serious question—"If I go to night, may I not lose my soul by it, and seal my eternal damnation?" Answer it candidly and conscientiously before God—And now hear what he says to you as your feet leave the threshhold of your door—"Choose ye this *night* whom ye will serve." You are now making the decision—God is witness—O let there be a solemn pause—The darkness of the night is solemn—heaven is solemn in its command—*Choose*—Look at the ball room—it is illuminated—God sees it—Angels see it—Who is there? Satan—and those that are sporting away precious time—Which my son—my daughter—my friend—which will you choose—Christ and heaven—or the ball, and misery? I am done—you have decided—the decision is recorded in the book of God's remembrance—The great day will reveal the decision to an assembled *universe*.

A FATHER.

[From the New-York Evangelist.]

A WARNING FROM DEATH BEDS.

The following communication has been furnished us by a minister, who witnessed in this city the events which he has here described.

Mr. Editor—There is perhaps nothing which is so well calculated, for a time, to impress the minds of thoughtless sinners, as to stand by their fellow mortals, when they are about to launch into eternity, and to hear their last dying expressions. I cannot soon forget several persons, who are now no more, and whom I visited but a few hours previous to their departure. While I write, I have reason to believe that their souls are suffering the pangs of the second death.

One of them was at the age of fifty. She had spent her life in profligacy and fashionable amusements. Her son and daughter, who became hopefully pious, wept over her, and said much to dissuade her from her iniquitious course. They could not bear to see their widowed mother bringing on herself swift and certain ruin. Providence soon called her to follow her son to the grave. While I was officiating on that solemn occasion, I saw her stung with the deepest grief; and she promised me by the side of his grave, that she would without delay attend to the concerns of her soul. I visited her several times, but she soon lost her impressions, and returned to her former scenes of dissipation. In six months she sent to me a [illegible] she had but few days to live, [illegible] was dawning, and that she [illegible] mediately to call upon her. [illegible] th her request. On entering [illegible] seeing her amid the agonies [illegible] exclaimed, "I know not what [illegible] is going to become of me. I can't pray, for God will not hear me. I cannot repent, I am so wicked. I hope I shall not die so. I told her that she probably had but a few hours to live, that I feared she had done nothing but disobey God, that she had not a moment to lose, and that she must submit and look to Christ without delay. She wept, and called on God to have mercy upon her. Her cries and groans were heard in all parts of the house. In the mean time she said, "What a fool have I been. It is now too late. O, that I could recover, how differently would I live?" While attempting to pray with her, her shrieks were dreadful. From this moment until her last she was unrelenting, and was distracted. She expired without leaving any indications, in the opinion of the most charitable, that her heart was renewed. How are the wicked brought into desolation as in a moment!—I will mention one case more.

In the discharge of my ministerial duties, I saw, a year or two ago, an aged female, who had spent her whole life in impenitence, and was on her last bed of illness. She said to me, "I would give the whole universe if I could live for one month. I was once serious in a revival of religion, and could not sleep at night; but I lost those feelings, and through the rest of my life I have been unconcerned."

I gave her some directions, which I deemed appropriate to her affecting state. But they seemed to make no impression; and she exclaimed, "I must die, I must die. But how can I die? O, that I could live for one week, to fit me for eternity." In this gloomy and desponding frame she left the world.—Four other cases of a similar nature have I witnessed, which have impressed on my mind the fearful import of these words, "The wicked shall be driven away in his wickedness. The expectations of the wicked shall perish. Their feet shall slide in due time" J.

THE WRATH OF MAN MADE TO PRAISE GOD.

The origin of the church in ——, may be traced to infidel opposition. About two years ago I was encountered by a Mr. ——, who declaimed in the usual infidel style against the absurdities of Scripture. "I have often," said he, "asked ministers to preach from a text I could give them, and they are all afraid of it." I thought it my duty to take from him this occasion of triumph, and said, if I undertake to preach from that text, how many of your way of thinking will you bring along to hear the discourse? "As many as I can—at all events I will come myself." Well, it was agreed that I would preach from the words, *Jacob have I loved, but Esau have I hated.*" After making this engagement I feared I had done wrong. A revival had then recently commenced in our church, and I was apprehensive that the discussion of such a subject before a promiscuous congregation, at such a time, might do injury. With much anxiety, and after much reflection and prayer, I went down to propose another arrangement, viz. that he should collect his friends at his own house, and I would meet them there. As soon as he saw me, before I had time to make my proposition, he said he had engaged 200 persons to come and hear that sermon. I concluded it was too late to retract now, I must go forward whatever the consequence might be.—The church were engaged to pray for a special blessing on that occasion. When it arrived the house was crowded.—The discourse was delivered; it contained as much of solemn warning, and of tender expostulation, as could be condensed into the application; and it was not in vain. A manifest blessing attended it, the congregation was increased, a new impulse was given to the revival, and two men, who had been very skeptical, (one a thorough disciple of Paine,) were awakened, and convinced of their errors and sins, and afterwards, with their families and connexions, to the number of eight or nine, joined our church. One of these men, who had been in the habit of spending the Sabbath in reading Paine's Age of Reason to his associates, removed in a few months to the village of O., about sixteen miles from this place. There he stood alone, without a minister, or a professor of religion, to aid him in any good work. But his spirit was so stirred within him that he could not remain idle. He commenced a Sabbath school in his own house; the Lord was with him; and prospered him; the school rapidly increased to the number of sixty and upwards. Nor is this all: a revival of religion commenced in the school, and in the meetings connected with it, which has issued in the organization of a Presbyterian Church at that place. But it was a serious difficulty to obtain a room sufficiently large to accommodate the school, and the worshipping assemblies.—This difficulty has at length been surmounted. The church at F. united with us in erecting a building, which is now nearly, or quite ready for use.—*Am. Pas. Jour.*

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"At the muster the other day, and in the general aspect of the people in this quarter, the Governor said he had been reminded of old Kentucky—of open, generous Kentuckians—but he had discovered, in this country, to his great grief and mortification, a larger proportion of single men and bachelors, than he had ever seen elsewhere, and a greater aversion or indifference to matrimony. This seems to me (continued the Governor) an evil of serious magnitude, and to demand *reform*. According to the best estimate he had been able to make, there had been born in Arkansas, within the last twelve months, from 1000 to 1200 children, and if the single men and bachelors would marry and do their duty to God and their country, this territory would soon became a state without the aid of strangers. In a country where the means of subsistence are so easily procured, there is no apology for remaining single. Many gentlemen are reluctant to encounter the trouble and expense of a wife and family, but a man who will not hazard much to make himself and a fine girl happy, can hardly be relied on to meet the toils and perils of war, when his country is in danger. Permit me to tell you, gentlemen, that the ladies are ardent in their attachments, and grateful for a faithful return; and if a husband will only prefer the company of his wife to the grog shop, gaming table, or other places of idle amusement, and convince her, that she is, of all things, nearest his heart, she will work her fingers to the quick to sustain him, if he should be even a little lazy or worthless. Woman is the best gift of Heaven to man, and he that does not accept it hardly deserves a seat in Heaven. I have (continued the Governor) passed two days in this town, and been rarely cheered by the appearance of a lady. It seems to be a town of bachelors. On Saturday, he supposed the ladies were too much occupied with their domestic concerns, to be visible; but hoped that on Sunday, he would see, in this respectable, wealthy and populous country, a numerous assemblage of both sexes, at Church, in the town, or near it; but, to his surprise, he was informed, on Sunday morning, that there was no preaching in town or neighborhood, and that the preachers rarely came to Washington, because there were so few ladies in the place. The Governor said that the idea was novel to him, but on reflection, he did not censure the preachers, for how can they expect the glad tidings of the Gospel will penetrate the hearts of sinners, who are insensible to the charms of women? If there are, (continued the Governor) but few ladies in this town, there are a number of as intelligent and agreeable gentlemen as are any where to be met with, and may I be permitted to hope for a speedy reformation.

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THE BEAST.

The strange suggestion, we believe, has sometimes been made, that the great battle with the *Beast* would be fought on American ground.

Now we could never see any good reason for such a suggestion, as every thing in the moral and religious character of our inhabitants and the condition of our country appeared to mark it as preposterous in the extreme. The recent discomfiture of catholicism in France might at the first blush, seem to render such an event still more improbable, but may this not have a very different effect in relation to the catholic religion in America! The catholics in France having been brought on to a level as to civil privileges with the protestants of that country, feel themselves degraded; feel as if "Holy Mother church" was dishonored. Equality with heretics touches their pride, and should the present government be able to maintain itself against the intriguing ambitious spirit of Jesuitism, we should not be surprised if our catholic population, especially in the west, should receive great accessions to its numbers, and the wealth of disaffected French papists, be brought, even more freely than heretofore, to aid in building up her Seminaries of learning and religious establishments, which have been commenced in various parts of our country. So that instead of having occasion of rejoicing and self gratulation as Americans, on account of the triumph of the principles of religious toleration in France, we may perhaps yet see that it is to be the cause of the transfer of the controversy between the Man of Sin and the friends of truth, from Europe, where catholicism has for centuries maintained its ascendency, to this country, where we have supposed that the intelligence of our citizens and the freedom of our political institutions would have effectually prevented its taking root.

We do not pretend to be over wise in these matters, yet we cannot but anticipate as possible, the result we have thus hinted at.

It is true that the late king, who was so liberal in affording pecuniary assistance to the catholics here, is now an exile, but the wealth of France is yet in the hands of those of the same religious faith, and despairing of regaining their last ascendency there, policy may lead them to send it here to advance the interests of their rising institutions, attempting to console themselves for their discomfiture in the one country by spreading their faith in the other.—*Rochester Obs.*

The Tables Turned.—In a neighbourhood some twenty-five miles from Pittsburgh, the Temperance Reformation has made such progress, that, a short time since, when an elder in the church had invited his neighbors to a raising, most of them absolutely refused to attend because the *good man* persisted in having whiskey on the ground. The old gentleman, therefore, with a few of the lovers of the "good creature," who *didn't like* to break in upon the good old custom, was left to get his building raised as he could. This is as it should be.—*Chr. Her.*

CLELAND'S HYMNS,
3D EDITION—ENLARGED,
FOR SALE AT THIS OFFICE.

POETRY.

[From the New-York Observer.]

MY BIRTH DAY.

"Vitam peregi operose agendi nihil"

This day some thirty years ago,
Began my hapless life;
And though not forty yet,—I *know*,
The folly of its strife.

The ignis fatuus of *Love*,
First lured my heart astray:
And deeply did it bleed to prove,
How Beauty can betray.

Then *Fortune's* glittering torrent rolled
Its wealth before my eye;
I plunged amid the billowy gold,
The Basra stream was dry.*

Next burst the pealing trump of *Fame*,
Upon my ravished ear;
I flew and saw her wings of flame
In silence disappear.

Thus all my weary course of life,
Has been of hopes destroyed;
To memory,—all a dream of strife,
To hope,—"an aching void."

"An aching void!" methinks I hear
Some spirit's voice reply,
A trembling voice, as if a tear
Were gushing from his eye.

"An aching void!" and can the time
"For blest probation given,
Appear a void,—while hopes sublime
Illumine it from heaven!

Oh no! nor will time thrown away
In youth and manhood, seem,
In the fierce blaze of the last day,
The tissue of a dream.

Each hour, each moment of thy life,
Shall rise before thee then;
With overwhelming interest rife,
To bless thee or condemn.

Then tenant of precarious clay!
Since all is treachery here,
Thy pinions plume to soar away,
Above this gloomy sphere.

In that blest world, no fickle Love
Shall pierce thy faithful breast,
But with the kindness of the dove,
Shall every heart be blest.

No sordid gold like lava pours,
Its wasting torrent there;
For heaven bestows its richest stores,
As freely as the air.

The flight of Fame eludes no more
Ambition's restless wing,
Forever folded, to adore
The glory seraphs sing.

There thou shalt chase no idle dream
Of tantalising joy,
But transports in an endless stream,
Thy every power employ."

* See Addison's Allegory in the Spectator, "the story of Ortugrul of Bosra."

MISCELLANEOUS.

[From the Vermont Chronicle.]

THE SUBSCRIPTION PAPER.

AN EVENING INTERVIEW.

Mr. Dunson called one evening at the house of Esq. Kosmer, and after passing the usual compliments, presented a subscription paper, which he was circulating, to obtain something for the support of a Universalist minister, who had recently come into the place, requesting the Esquire to put his name to it. After a few moments reflection, Esq Kosmer observed, that he wished to make a judicious disposal of his property, for the good of his numerous family and of society in general, and would not be backward in supporting any object, which appeared favorable to these. I am, said he, no religionist. I profess no sentiments on this subject, and have noticed these things, only in relation to the present interests of my family and of society. In view of these, I have always done something for the support of our minister, and have thought that the money was well appropriated, when I noticed the effect of his labors upon the morals of society.

Mr. D. But do you agree with that old bigotted fellow in sentiment, or can you bear to be always disturbed with his alarming denunciations? We want somebody, who will suit our feelings better, and not try to make any disturbance. We want good moral preaching, but we don't want to hear any thing about *damnation*, and such things.

Esq. K. Sir, as I said before, I have nothing to say about religious sentiments. I only regard the present effects upon society. So far as these are concerned, I have noticed the influence of different denominations, with lively interest. I have heard Universalists preach and noticed the effects of their preaching on individuals and societies; and I must say that I have not been pleased with their influence. It does not seem to be their object to prevent men from vice, or to reform the vicious. I have often heard them ridicule exertions which are making for such purposes, and rather encouraging men in their indulgences. I have never known an instance, in which the morals of society became any better by their influence. I have never known of any special efforts among them to prevent any kind of immorality.

Mr. D. Why, I did not know that you were so superstitious before. I thought that you agreed with our liberal sort of folks.

Esq. K. I do not know as I am superstitious. I think there is a distinction between good and evil in this world, and that the happiness of society may be greatly promoted by proper exertions. Is this superstition?

Mr. D. Well, you know our people are very benevolent. They hold to the happiness of all men; and are not for making these distinctions, which are talked about so much.

Esq. K. But what are they *doing* to promote the happiness of men? We know that society cannot be in a happy state, while ignorance and vice prevail. What are your people doing to prevent these?

Mr. D. Why, you do not believe in all these societies, do you? The *anti-grog* society, *Missionary Society*, Sabbath School Society, and all such stuff?

Esq. K. I am fully convinced, Sir, that something ought to be done to prevent the use of ardent spirits. The greatest misery and disgrace of our country result from intemperance, and I believe the only way to prevent intemperance is, to abandon the use of ardent spirits entirely, except as a medicine. Considering the support of the poor, and every thing resulting from the use of ardent spirits, the tax is an enormous one upon the community. I believe that the efforts which have been made have already done much good, and as a lover of my country, I cannot oppose them.

As to missionary societies, I do not know as they have done any injury, or as any great evil is to be feared from their influence. I learn from authentic accounts, that the people among whom the missionaries labor appear to be very grateful for their exertions, and in many instances, the state of society has been much improved; and I see no reason, why I should oppose them.

With regard to Sabbath Schools, so far as I have discovered their influence in my own family and neighborhood, I cannot but approve of them. They have given my children a taste for reading, and a habit of inquiry, with which I am much pleased, and they seem to have a favorable effect upon their dispositions, and strengthen them against temptations to vice. Until I discover something different in their effects from what I have yet seen, my regard for my family will not admit of my opposing them.

Mr. D. Why, you want an established religion, don't you, and all the rites of popery practiced again? You would have us drink cold water, without grog, keep Sunday, and be real orthodox folks.

Esq. K. I would be glad to have an established *morality* in society, and I would not oppose any thing, which is calculated to make people act from principle. I detest popery as much as any man, and this is the reason why I approve of these exertions to enlighten the mind, and diffuse information. Popery grows best in darkness. If I should oppose such exertions as we have been speaking of, I should be afraid that the Pope would call me brother; for I have seen that he is very hostile to all these benevolent operations.

Mr. D. You are very much mistaken, if you think that Universalists have any notion of becoming Papists. We are far from that.

Esq. K. I would not say that you were *turning* that way. I only referred to the opposition which the Pope manifests to Sabbath Schools, Bible Societies, and other benevolent exertions.

Mr. D. You say that you are not particular about religion, and we have expected, of course, that you would help us a little to support our preacher a few Sabbaths. Can't you put down something? It may be a saving to you; for if it is known, that you belong to our party, you won't be dunned for money to support these priest-craft operations. We don't try to get away people's money, you know, for any religious objects.

Esq. K. But you would like a few dollars now, it seems. I am always ready to contribute for any object, which appears valuable; but I must examine for myself, and be my own judge. Favored in all cases with this privilege, an invitation to aid any object does not offend me. Convince me, that the object which you have in view will be valuable to society, and I will not refuse you my name and my support.

Mr. D. Why, our preacher does not disturb the feelings of people so much as the old minister here does. He tells us to be moral, to be sure, but he is not always blaming us for doing as we like, and enjoying the world as we go along. He is not so particular about taking a little good cheer once in a while, and is for letting us live along comfortably.

Esq. K. Do you mean that he does not try to prevent intemperance, or other vices, and would let men indulge such passions as happen to arise.

Mr. D. O no! he says it is best to be temperate, and moral, but he is not always scolding about the follies of men, and telling about the righteous and the wicked; and preaching such doctrines as we dislike.

Esq. K. You know there are many immoral men among us; does he try at all to reform them?

Mr. D. He is not for making any disturbance, and they all like him very well.

Esq. K. In what respect do you suppose that society would he in any better state, by his labors.

Mr. D. Why, he says things will all come out right in the end, and it is not best to make any trouble about them now.

Esq. K. Why, then, do you want any preaching? What are you expecting to accomplish by it? Our old minister seems to have some definite object in view; and it seems to me unreasonable for a man to labor, unless he is laboring for some special purpose. If no special exertion is needed, I see not why we want any preaching. I do not wish to throw away money for nothing. If your doctrines are true, we are certainly safe enough, under the instructions of our old minister; and I think it will serve rather to disorganize society, and prevent our youth from profitable instruction, to encourage your preacher. I believe our minister is exerting a good influence among us, and I do not wish to hire any body to oppose him.

[*From the Southern Religious Telegraph.*]

WILL YOU GO TO THE BALL?

Mr. Editor,—This question is often asked, and alas! too often answered in the affirmative. There is the design of murder in such an invitation, and she who accepts it, signs the death warrant of an immortal soul—sells herself to the prince of *Pandimonium* the *Devil*—and he files away the deed of gift in the *Archives* of eternal perdition, to be read in the day of final retribution. Thus parents are daily signing away the souls of their *sons* and *daughters*.

O Sir, there are many painful evidences to these facts. I saw the tears of ingenuous sorrow streaming o'er the cheeks of poor Miss ——, while listening to the faithful *messenger* of God, exposing the heinous nature of sin—the value of the soul, the pains of an eternal death—I prayed, Lord save the child. But the ticket was put into her hand, and the question asked—*Will you go to the ball*, on the —— of ——? She consented—my soul sunk within me—her mother did not say —*don't go*, my child, my daughter, *don't go*, for the gate of pleasure is the way to ruin.—But poor Miss —— was soon called to die—Heart rending scene! She had said in a moment of seriousness, I will dance no more, but broke her vow.—Now all is over—In this chamber of death; O Sir, who can describe the scene—in one part sat a broken hearted mother, in another an almost frantic father—and a number of her *dancing* companions—all with the most painful reflections—And what are they compelled to hear from the expiring damsel? Awful notes of fell despair—"Lost! Lost!! O forever lost!!!" But where was the young man who danced by her side? Was he present? Ah! no—a few weeks ago he died in despair, exclaiming with his dying breath—"*Lost! O forever, eternally lost!!!*" Poor Miss —— has gone to join him, again! O my soul what an awful meeting!—In the ball room, they met each other with gratulations, as companions of pleasure, but now they meet as infuriated fiends to torment each other eternally. My daughter, dont go to the *ball*, my child, death is there. Yes, my *son*, the *ball room* is the death chamber of souls. Listen! That violin sounds—eternity!—The close of the reel that you are dancing, is,—*eternity*—the close of the party, is,—*eternity!*

True, there are respectable gentlemen and ladies there—Yes, Mr. ——, President of the Bank, was there—Mr. ——, Cashier of the Bank, was there—Mr. ——, a Lawyer was there, &c.—the last time, and are all to be there on —— of ——. But Christ will not be there—He that addressed you on last Sabbath with tears, will not be there. But Satan will be there, and his children, he will bring with him.—Then, my child, you ought not to go. "Go not in the way of evil men"—says eternal wisdom. Remember, my son, my daughter, we must meet in judgment—and all who now sport away precious time must meet in eternity. O remember, death will be at the *ball*—yes, and hell, O awful—hell follows after.—I hope if this meets the eye of any who feel disposed to go to the ball again—and have promised before, that they will never go again—that they will pause long enough to ask the following serious question—"If I go to night, may I not lose my soul by it, and seal my eternal damnation?" Answer it candidly and conscientiously before God—And now hear what he says to you as your feet leave the threshhold of your door—"Choose ye this *night* whom ye will serve." You are now making the decision—God is witness—O let there be a solemn pause—The darkness of the night is solemn—heaven is solemn in its command—*Choose*—Look at the ball room—it is illuminated—God sees it—Angels see it—Who is there? Satan—and those that are sporting away precious time—Which my son—my daughter—my friend—which will you choose—Christ and heaven—or the ball, and misery? I am done—you have decided—the decision is recorded in the book of God's remembrance—The great day will reveal the decision to an assembled *universe*.

A FATHER.

[From the New-York Evangelist.]

A WARNING FROM DEATH BEDS.

The following communication has been furnished us by a minister, who witnessed in this city the events which he has here described.

Mr. Editor—There is perhaps nothing which is so well calculated, for a time, to impress the minds of thoughtless sinners, as to stand by their fellow mortals, when they are about to launch into eternity, and to hear their last dying expressions. I cannot soon forget several persons, who are now no more, and whom I visited but a few hours previous to their departure. While I write, I have reason to believe that their souls are suffering the pangs of the second death.

One of them was at the age of fifty. She had spent her life in profligacy and fashionable amusements. Her son and daughter, who became hopefully pious, wept over her, and said much to dissuade her from her iniquitious course. They could not bear to see their widowed mother bringing on herself swift and certain ruin. Providence soon called her to follow her son to the grave. While I was officiating on that solemn occasion, I saw her stung with the deepest grief; and she promised me by the side of his grave, that she would without delay attend to the concerns of her soul. I visited her several times, but she soon lost her impressions, and returned to her former scenes of dissipation. In the course of six months she sent to me a message, that she had but few days to live, that eternity was dawning, and that she wished me immediately to call upon her. I complied with her request. On entering the room, and seeing her amid the agonies of death, she exclaimed, "I know not what is going to become of me. I can't pray, for God will not hear me. I cannot repent, I am so wicked. I hope I shall not die so. I told her that she probably had but a few hours to live, that I feared she had done nothing but disobey God, that she had not a moment to lose, and that she must submit and look to Christ without delay. She wept, and called on God to have mercy upon her. Her cries and groans were heard in all parts of the house. In the mean time she said, "What a fool have I been. It is now too late. O, that I could recover, how differently would I live?" While attempting to pray with her, her shrieks were dreadful. From this moment until her last she was unrelenting, and was distracted. She expired without leaving any indications, in the opinion of the most charitable, that her heart was renewed. How are the wicked brought into desolation as in a moment!—I will mention one case more.

In the discharge of my ministerial duties, I saw, a year or two ago, an aged female, who had spent her whole life in impenitence, and was on her last bed of illness. She said to me, "I would give the whole universe if I could live for one month. I was once serious in a revival of religion, and could not sleep at night; but I lost those feelings, and through the rest of my life I have been unconcerned."

I gave her some directions, which I deemed appropriate to her affecting state. But they seemed to make no impression; and she exclaimed, "I must die, I must die. But how can I die? O, that I could live for one week, to fit me for eternity." In this gloomy and desponding frame she left the world.—Four other cases of a similar nature have I witnessed, which have impressed on my mind the fearful import of these words, "The wicked shall be driven away in his wickedness. The expectations of the wicked shall perish. Their feet shall slide in due time" J.

THE WRATH OF MAN MADE TO PRAISE GOD.

The origin of the church in ——, may be traced to infidel opposition. About two years ago I was encountered by a Mr. ——, who declaimed in the usual infidel style against the absurdities of Scripture. "I have often," said he, "asked ministers to preach from a text I could give them, and they are all afraid of it." I thought it my duty to take from him this occasion of triumph, and said, if I undertake to preach from that text, how many of your way of thinking will you bring along to hear the discourse? "As many as I can—at all events I will come myself." Well, it was agreed that I would preach from the words, *Jacob have I loved, but Esau have I hated.*" After making this engagement I feared I had done wrong. A revival had then recently commenced in our church, and I was apprehensive that the discussion of such a subject before a promiscuous congregation, at such a time, might do injury. With much anxiety, and after much reflection and prayer, I went down to propose another arrangement, viz. that he should collect his friends at his own house, and I would meet them there. As soon as he saw me, before I had time to make my proposition, he said he had engaged 200 persons to come and hear that sermon. I concluded it was too late to retract now, I must go forward whatever the consequence might be.—The church were engaged to pray for a special blessing on that occasion. When it arrived the house was crowded.—The discourse was delivered; it contained as much of solemn warning, and of tender expostulation, as could be condensed into the application; and it was not in vain. A manifest blessing attended it, the congregation was increased, a new impulse was given to the revival, and two men, who had been very skeptical, (one a thorough disciple of Paine,) were awakened, and convinced of their errors and sins, and afterwards, with their families and connexions, to the number of eight or nine, joined our church. One of these men, who had been in the habit of spending the Sabbath in reading Paine's Age of Reason to his associates, removed in a few months to the village of O., about sixteen miles from this place. There he stood alone, without a minister, or a professor of religion, to aid him in any good work. But his spirit was so stirred within him that he could not remain idle. He commenced a Sabbath school in his own house; the Lord was with him; and prospered him; the school rapidly increased to the number of sixty and upwards. Nor is this all: a revival of religion commenced in the school, and in the meetings connected with it, which has issued in the organization of a Presbyterian Church at that place. But it was a serious difficulty to obtain a room sufficiently large to accommodate the school, and the worshipping assemblies.—This difficulty has at length been surmounted. The church at F. united with us in erecting a building, which is now nearly, or quite ready for use.—*Am. Pas. Jour.*

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THE BEAST.

The strange suggestion, we believe, has sometimes been made, that the great battle with the *Beast* would be fought on American ground.

Now we could never see any good reason for such a suggestion, as every thing in the moral and religious character of our inhabitants and the condition of our country appeared to mark it as preposterous in the extreme. The recent discomfiture of catholicism in France might at the first blush, seem to render such an event still more improbable, but may this not have a very different effect in relation to the catholic religion in America! The catholics in France having been brought on to a level as to civil privileges with the protestants of that country, feel themselves degraded; feel as if "Holy Mother church" was dishonored. Equality with heretics touches their pride, and should the present government be able to maintain itself against the intriguing ambitious spirit of Jesuitism, we should not be surprised if our catholic population, especially in the west, should receive great accessions to its numbers, and the wealth of disaffected French papists, be brought, even more freely than heretofore, to aid in building up her Seminaries of learning and religious establishments, which have been commenced in various parts of our country. So that instead of having occasion of rejoicing and self gratulation as Americans, on account of the triumph of the principles of religious toleration in France, we may perhaps yet see that it is to be the cause of the transfer of the controversy between the Man of Sin and the friends of truth, from Europe, where catholicism has for centuries maintained its ascendency, to this country, where we have supposed that the intelligence of our citizens and the freedom of our political institutions would have effectually prevented its taking root.

We do not pretend to be over wise in these matters, yet we cannot but anticipate as possible, the result we have thus hinted at.

It is true that the late king, who was so liberal in affording pecuniary assistance to the catholics here, is now an exile, but the wealth of France is yet in the hands of those of the same religious faith, and despairing of regaining their last ascendency there, policy may lead them to send it here to advance the interests of their rising institutions, attempting to console themselves for their discomfiture in the one country by spreading their faith in the other.—*Rochester Obs.*

THE TABLES TURNED.—In a neighbourhood some twenty-five miles from Pittsburgh, the Temperance Reformation has made such progress, that, a short time since, when an elder in the church had invited his neighbors to a raising, most of them absolutely refused to attend because the *good man* persisted in having whiskey on the ground. The old gentleman, therefore, with a few of the lovers of the "good creature," who *didn't like* to break in upon the good old custom, was left to get his building raised as he could. This is as it should be.—*Chr. Her.*

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